

# The Inquirer.

*A Journal of Liberal Religion, Literature, and Social Progress.*

[ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.]

No. 3530.  
NEW SERIES, No. 634.]

LONDON, SATURDAY, FEBRUARY 19, 1910.

[ONE PENNY.]

## NEW PUBLICATIONS.

Cr. 8vo, 140 pp., 2s. net; by post, 2s. 3d.

### "MINE UNBELIEF."

Early Doubts and Difficulties Rationally Considered.

By A. H. H. G.

Cloth, red edges, Cr. 8vo, 1s. net; by post, 1s. 2d.

### PRAYERS FOR CHURCH AND HOME.

A Collection of Prayers from various sources.

Fcap. 8vo, 64 pp., 1s. net; postage 2d.

### THE BEARINGS OF THE DARWINIAN THEORY OF EVOLUTION ON MORAL AND RELIGIOUS PROGRESS.

By F. E. WEISS, D.Sc., F.L.S.

Cr. 8vo, gilt top, 128 pp., 2s. net; postage 3d.

### OLIVER WENDELL HOLMES.

By WILLIAM LAWRENCE SCHROEDER, M.A.

"A really fine study of his more striking characteristics and works."—*Leicester Daily Post*.

BOOK ROOM, Essex Hall, Essex-street, Strand, W.C.

Postage saved by ordering through Bookseller.

Telegraphic Address: "UNITASSOCE, LONDON."

## Schools.

### LETCHWORTH SCHOOL, HERTS.

Bracing climate; aims at developing health, intellect, and character. Thorough unbroken education from 6 years upwards. Boys taught to think and observe, and take interest in lessons. All religious opinions honourably respected. Outdoor lessons whenever possible. Experienced care of delicate boys. Well-equipped new buildings.

Principal: J. H. N. STEPHENSON, M.A.

### WILLASTON SCHOOL, NANTWICH, CHESHIRE.

In the country, four miles from Crewe. Preparatory Department recently added. Boys admitted on the Foundation at half fees.

Next Entrance Examination, March 31.

For particulars apply to the HEAD MASTER, or to the Clerk to the Governors, 38, Barton Arcade, Manchester.

### CHANNING HOUSE HIGH SCHOOL

AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers.—Apply to the HEAD MISTRESS.

Term began January 15.

A Class for Intermediate Arts Examinations will be formed in January.

## PROVINCIAL INSURANCE CO., LTD.

Head Office.

PROVINCIAL BUILDINGS, BOLTON.

Directors.

SIR J. W. SCOTT, BART.

GEORGE HESKETH.

WILLIAM HASLAM.

S. H. SCOTT.

## FIRE & ACCIDENT INSURANCES OF ALL KINDS.

SPECIAL REBATE  
of 25% on insurance  
of the buildings  
and contents of

## CHURCHES & SCHOOLS.

THE SUNDAY SCHOOL ASSOCIATION.

## JESUS OF NAZARETH.

An Historical and Critical Survey of  
His Life and Teaching.

By ETIENNE GIRAN, Pastor of the Old  
Walloon Church, Amsterdam.

Translated by E. L. H. THOMAS, B.A.

Cloth, 2s. net. Postage 3d.

*The Christian Register* says:—"The author of this admirable manual is 'persuaded that we must speak frankly' to 'the youth of to-day who are the men of to-morrow.' In pursuance of this plan he has set forth the main points in the life and teaching of Jesus, the sources of our information concerning him—that is, the Gospels—and the historical situation in which he found himself, from the standpoint of the latest and best scholarship and, in short, the platform of 'the higher criticism.'"

London: THE SUNDAY SCHOOL ASSOCIATION,  
Essex Hall, Essex Street, Strand, W.C.

## BOOKS. Publishers' Remainders.

Books, in new condition, at Bargain Prices.

New Supplementary Catalogue, Post Free.

GOWER'S TOWER OF LONDON (Vol. II.),

1603-1898. (Stuart and Hanoverian Times.)

55 Photogravure Plates, &c. Published 21s. net,

offered at 5s. 5d. post free.

HENRY W. GLOVER, 114, Leadenhall St., E.C.

## Manchester College, OXFORD.

"The College adheres to its original principle of freely imparting Theological Knowledge without insisting upon the adoption of particular Theological Doctrines."

Principal.

Rev. J. ESTLIN CARPENTER

M.A., D.D., D.Litt.

## SESSION 1910-1911

### Candidates

for admission should send in their applications without delay to the Secretaries.

Bursary of £50 a year.

Exhibition of £70 a year.

### Scholarship

of £90 a year, offered to Undergraduate Students for the Ministry.

### Bursaries

tenable at the College offered to the Students for the Ministry.

### Dr. Daniel Jones' Bursary

offered to Ministers for further period of study.

### Arlosh Scholarship

of £120 per annum open to Students for the Ministry who have graduated with distinction at any British or Irish University.

For further particulars apply to the Principal, or to

A. H. WORTHINGTON, B.A.  
1, St. James' Square, Manchester.

Rev. HENRY GOW, B.A.

3, John Street, Hampstead,  
London, N.W.

Hon. Secs.

## London Sunday School Society.

### THE ANNUAL MEETING

will be held at

Essex Hall, on Saturday, Feb. 26.

Chair to be taken at 6 p.m. by the President,  
the Rev. HENRY RAWLINGS, M.A.

### CONFERENCE

at 7.30 p.m. on "Teaching our Faith," to be opened by Miss AMY WITHALL, B.A. All Sunday School teachers and workers welcome. No tickets required.

R. ASQUITH WOODING, Hon. Sec.



## OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, February 20.

## LONDON.

Acton, Creffield-road, 11.15, "Significance of Middle Age," 7, "Sentimentality," Mr. E. H. PICKERING, B.A., Manchester College, Oxford.  
 Bermondsey, Fort-road, 11.30, Morning Conference; 7, Rev. J. HIPPERSON.  
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.  
 Brixton Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.  
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. H. S. PERRIS, M.A.  
 Croydon, Free Christian Church, Wellesley-road, 11, Rev. W. J. JUFF; 7, Rev. T. E. M. EDWARDS.  
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.  
 Finchley (Church End), Wentworth Hall, Ballards-lane, 6.30, Rev. EDWARD D. TOWLE, M.A.  
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Mr. G. E. LEE; 6.30, Rev. J. ELLIS.  
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.  
 Hampstead, Rosslyn-hill Chapel, 11.15, Rev. HENRY GOW, B.A.; 6.30, Rev. STOPFORD A. BROOKE, M.A.  
 Harlesden, Willesden High School, Craven Park, 7, Dr. J. LIONEL TAYLER.  
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.  
 Ilford, High-road, 11, Mr. WALTER RUSSELL; 7, Rev. J. HARWOOD, B.A.  
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.  
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.  
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.  
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.  
 Deptford, Church and Mission, Church-street, 6.30, Mr. P. O. JONES.  
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.  
 Peckham, Avondale-road, 11 and 6.30, Rev. LAWRENCE CLARE.  
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt., M.A.  
 Stoke Newington Green, 11.15, Dr. J. LIONEL TAYLER; 7, Mr. EDWARD WEBSTER.  
 Stratford Unitarian Church, 11, P.S.M., Rev. JOHN ELLIS; 6.30, Miss AMY WYTHALL, B.A.  
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.  
 Wandsworth Unitarian Christian Church, East Hill, 11, Rev. W. G. TARRANT, B.A.; 7, Mr. F. MADDISON.  
 Wimbledon, Smaller Worple Hall, Worple-road, 7.  
 Wood Green Unity Church, 11 and 7, Rev. Dr. MUMMERY.  
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.  
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.  
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.  
 BIRMINGHAM, Church of the Messiah, Broad-street, Rev. JOHN WORSLEY AUSTIN, M.A.  
 BLACKBURN, King William street, near Sudell Cross, 10.45 and 6.30, Rev. E. W. SEALY, M.A.  
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30.  
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.  
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.  
 BOURNEMOUTH-Unitarian Church, West Hill-road, 11, Rev. H. S. SOLLY, M.A., of Poole; 6.30, Rev. V. D. DAVIS, B.A.  
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. HERBERT McLACHLAN, M.A., B.D.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.  
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.  
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30 and 6.15, Rev. E. W. LUMMIS, M.A.  
 CHATHAM, Unitarian Christian Church, Hammond-hill, 11 and 6.30, Rev. J. MORGAN WHITEMAN.  
 CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. JOHN KINSMAN.  
 CHELTENHAM, Bayshill Unitarian Church, Royal Well Place, 11 and 6.30, Mrs. BROADRICK.  
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.  
 CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. E. CEREDIG JONES, M.A.  
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.  
 DUBLIN, Stephen's Green West, 12, Rev. G. HAMILTON VANCE, B.D.  
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. A. CUTHBERT HOLDEN, M.A., Manchester College, Oxford.  
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. WILLIAM WILSON.  
 GORTON, Brookfield Church, 10.45 and 6.30, Rev. GEORGE EVANS, M.A.  
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.  
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.  
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.  
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.  
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. KENNETH BOND.  
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.  
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.  
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.  
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. M. WATKINS.  
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.  
 MORETONHAMPTSTEAD, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.  
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.  
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.  
 OXFORD, Manchester College, 11.30, Rev. GILBERT T. SADLER, B.A., LL.B.  
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. D. DELTA EVANS.  
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. FREDERIC ALLEN.  
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. CHARLES TRAVERS.  
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.  
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.  
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.  
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.  
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.  
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. T. R. SKEMP.  
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.  
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, Morning Service (only), 11, Rev. GEORGE STALLWORTHY.  
 WEST KIRBY, Tynwald Hall, opposite Station (side door), 11 and 6.30, Rev. H. W. HAWKES.

## HAMBURG.

The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

## CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

## "THE UNITARIAN MONTHLY."

Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, The Parsonage, Mottram, Manchester.

## NOTICE.

The columns of THE INQUIRER afford a most valuable means of directing special attention to

## Situations Vacant and Wanted, &amp;c.

Particulars of the exceedingly moderate charge made for the insertion of notices of this kind will be found at the foot of this page.

## BIRTH.

HERFORD.—On February 9, at 1, Frognaal-gardens, Hampstead, to Henry and Hilda Herford, a daughter.

## MARRIAGES.

BANNATYNE—HOLLAND.—On February 5, at Essex Church, Notting Hill-gate, London, by the Rev. F. K. Freeston, assisted by the Rev. T. Dunkerley, Arthur Gordon, youngest son of the late Lieut-Colonel J. Millar Bannatyne, to Frances Nesta, youngest daughter of the late Charles M. Holland, Esq.

STEINTHAL — BAUERKELLER.—On February 15, at Platt Chapel, Rusholme, by the Rev. C. T. Poynting, B.A., Egbert, second son of the Rev. S. Alfred Steintal, to Bertha Noel, eldest daughter of Wm. Bauerkeller, Esq. At Home, 40, Wilmslow-road, Withington, March 16, 17, 23 and 24.

## DEATH.

CROMPTON.—On February 11, in London, Margaret Evelyn Crompton, of Rivington Hall, Lancashire, aged 65 years. After cremation in London, the casket containing the remains will be placed in the vault in Rivington Chapel yard, on Saturday, 19th, service at 3 o'clock. Friends please accept this intimation. No flowers.

Special attention is directed to the valuable announcement on page 127 of this issue.

## The Inquirer.

## SUBSCRIPTION TERMS.

To all parts of the World:—	s.	d.
PER QUARTER ... ..	1	8
PER HALF-YEAR ... ..	3	4
PER YEAR ... ..	6	6

One Shilling per year extra will be charged if credit is taken. Cheques, &c., for Subscriptions, &c., should be made payable to E. KENNEDY, at the Publishing Offices, 3, Essex Street, Strand, W.C. All communications for the Editor should be sent to 23, Cannon Place, Hampstead, N.W., endorsed "Inquirer."

## ADVERTISEMENT RATES.

	£	s.	d.
PER PAGE ... ..	6	0	0
HALF PAGE ... ..	3	0	0
PER COLUMN ... ..	2	0	0
INCH IN COLUMN ... ..	0	3	6
FRONT PAGE—INCH IN COLUMN	0	4	6

## PREPAID RATES.

All orders under this heading must be accompanied by remittance.

Charitable Appeals, 1d. per word. Second and further insertions half price. For Appeals occupying large space special quotation will be sent on application.

Calendar Notices, 10/- for entire year, for two lines; extra lines, 4d. each.

Births, Marriages, and Deaths, 1d. per word. Minimum charge, 1s. 6d.

Situations Vacant and Wanted, &c., 20 words 1s. Each additional 6 words or part of 6 words, 3d. Second and following insertions, half-price.

All communications and payments in respect to Advertisements to be made to Messrs. ROBERT C. EVANS & Co., Byron House, 85, Fleet Street, London, E.C. (Telephone, 5504 Holborn.)

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.



# THE INQUIRER.

*A Journal of Liberal Religion, Literature, and Social Progress.*

## CONTENTS.

NOTES OF THE WEEK . . . . .	115	CORRESPONDENCE :—		MEMORIAL NOTICES :—	
EDITORIAL ARTICLE :—		Old German Puppet Play . . . . .	119	James Allanson Picton . . . . .	122
Nonconformity and Catholicity . . . . .	116	BOOKS AND REVIEWS :—		Mrs. Crompton. . . . .	123
LIFE, RELIGION AND AFFAIRS :—		Mr. Wicksteed's New Book . . . . .	120	MEETINGS AND SOCIETIES :—	
English Fields under Winter Skies . . . . .	117	Trans-Himalaya . . . . .	120	The Progressive League . . . . .	124
The Moral Education League: Its Aims . . . . .	118	Dr. Fairbairn's Studies in Religion and . . . . .		Lower Mosley-street Schools, Manchester . . . . .	124
and Scope . . . . .	118	Theology — "Mine Unbelief" — "A . . . . .		Stone-laying at Lewisham . . . . .	125
QUESTIONS AT ISSUE :—		Daughter in Judgment " . . . . .	121	The Social Movement . . . . .	125
"The Collapse of Liberal Christianity" . . . . .	119	Literary Notes . . . . .	122	NEWS OF THE CHURCHES . . . . .	126
		Publications received . . . . .	122	NOTES AND JOTTINGS . . . . .	126
		FOR THE CHILDREN . . . . .	122		

\* \* All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C.

## NOTES OF THE WEEK.

AUGUST 24 will be the centenary of the birth of Theodore Parker, and May 10 the fiftieth anniversary of his death. A circular has been issued which suggests that in connection with one or other of these occasions, commemorative services or some other form of public recognition should be held, at which tributes should be paid to his character and genius, his work for humanity, and his influence upon modern religious thought. Among those who have signed the circular are Samuel A. Eliot (for the American Unitarian Association), Frank Oliver Hall (for the Universalists), Charles W. Wendte (for the International Council of Unitarian and other Liberal Religious Thinkers and Workers); W. Copeland Bowie (for the British and Foreign Unitarian Association), Emil Ryser (for the Swiss Verein für Freies Christentum), Carl Schrader (for the German Protestantenverein), Gaston Bonet-Maury (for the Liberal Protestants of France), Philip H. Hugenholtz (for the Free Congregation of Amsterdam), Pandit Sivenath Sastri (for the Theistic Associations of India), S. Kanda (for the Japanese Unitarian Association). We understand that it is proposed to hold a Theodore Parker celebration in London at Whitsuntide.

A LONG and appreciative notice of the Rev. H. D. Roberts' book on Hope-street Church, Liverpool, to which we ourselves draw special attention to-day, appeared in the *Liverpool Daily Post* on Wednesday. The article, which is written from a detached point of view, shows an unusual insight into the meaning and value of the principles of religious liberty, upon which the congregation is based.

"The author," says the *Daily Post*, "has with great care and sympathy told a

story which, while it will be of entrancing interest to those who cherish the traditions and principles of the body now generally known as Unitarian, cannot fail to excite the wonder and admiration of all those to whom the fearless pursuit of truth, stern opposition to public and private evil, and reverence and love of the Divine are matters of stirring import. . . . The subordination of theology to religion, combined with the freedom in the constitution of the Church from anything binding either minister or congregation to any creed, no doubt accounts for the fact that the story of this congregation is one of continuous change and development in theology, combined with an unchanged striving after the fundamentals of love to God and love to man in religion. The smallness numerically of the Unitarian body contrasted with their great influence on life and thought is here largely accounted for."

\* \* \*

LAST week the *Daily News* published an extraordinary attack in the form of a review upon Mr. Montefiore's recent book on the Synoptic Gospels, by Dr. M. Gaster, who writes as Chief Rabbi of the Sephardim of the British Empire. He begins by warning the reader that Mr. Montefiore lacks every understanding of traditional spiritual Judaism, and that his book shocks the Jewish conscience. It is the old spirit of orthodox conservatism, with which we are not unfamiliar in Christian circles, seeking to crush liberty of thought and almost angrily suspicious of the widening sympathies which threaten to obliterate many of the controversial misunderstandings of the past. The point at issue, in regard to which few men are more capable of defending themselves than Mr. Montefiore, is expressed admirably in the following letter by Mr. R. R. Meade-King of Liverpool, which appeared in the *Daily News* last Saturday :—"Dr. Gaster, in his interesting review of Montefiore's commentary on the Gospel says: 'The crucial point is not the one quoted by Mr. Montefiore—'Trust in God, purity of heart, compassion, humility, forgiveness, aspiration—this and nothing else'—for there

is no Christian who will subscribe to it as being the sum total of Christianity, to the total exclusion of such dogmatic principles as salvation by faith, the Christ, the Son of God, and all the other messianic incidents in the life of Christ.' My opinion, on the contrary, is that this is the very belief held by the immense majority of those Christians, like myself, who belong to the Churches (now commonly occupied by people holding Unitarian ideas) not bound by articles of theology; also by many of the broader-minded members of the Anglican and Scotch Churches, by a good many of the more liberal-minded members of the Greek and Roman Churches, and last of all by Jesus himself, the great mass of whose sayings, as recorded in the Gospels, all point to his insistence upon his idea of true religion being 'Life, not Creed'; conduct, and not what you believe about this or that theological matter."

\* \* \*

MR. WICKSTEED's long-expected book on the "Common Sense of Political Economy" was published by Messrs. Macmillan yesterday. We are able in our issue to-day to give a first impression of its interest and significance from the pen of Dr. Steffan, Professor of Economics and Sociology in the University of Gothenburg.

\* \* \*

DR. JOHN HUNTER asks us to state that the book of "Prayer and Praise for Children," which we noticed recently, may be obtained from him at 18, Kensington Gate, Glasgow. The prices are: Limp leather, 1s. 9d. net; cloth, 1s. net; or limp cloth, 9d. net; with a special reduction for large orders.

\* \* \*

The Rev. W. Copeland Bowie is spending a quiet holiday at Rapallo on the Italian Riviera, and we are glad to learn that he is already making steady progress towards the recovery of his health. Meanwhile we are asked to announce that all communications respecting the secretarial work of the British and Foreign Unitarian Association, as well as all Van Mission correspondence, should be addressed to the Rev. T. P. Spedding at Essex Hall.



## EDITORIAL ARTICLE.

## NONCONFORMITY AND CATHOLICITY.\*

HOPE-STREET Church, Liverpool, is a building noble and beautiful. It is a temple set on a hill, a miniature cathedral, and its soaring spire points up to the Ideal in the sight of all the people. Occupying this commanding position it arrests public attention and confers grace and dignity upon the busy northern city. Yet if Liverpool owes much to this fine outward edifice, which made at once the fame of its architects, it also owes, perhaps, more than it knows to the ministers and worshippers who have prayed together within its walls, and to their predecessors in earlier buildings. Not a few of its most high-minded citizens have rejoiced to give of their very best in time and means and public service through the spirit and impulse of this church. Take away the long history of this home of Nonconformity, and it is not too much to say that Liverpool would have been the poorer thereby, not only religiously, but in every worthy way. Two years ago the congregation celebrated piously its bicentenary, but it has had to wait until the present before its full story could appear in print. No member or reader, however, will regard this fact with regret, since the result of the delayed publication is now an imposing volume worthy alike of the congregation and the theme.

No congregation, probably, possesses more ample documents for its history. Yet the origins of Liverpool Nonconformity have hitherto been left in obscurity. Mr. ROBERTS has tried nobly to throw new light upon an intricate path and a dark tract, and his first three chapters must represent more close research and patient work than all the rest of the book. These chapters, by devious ways, lead up to the contention that the Hope-street congregation can claim an earlier origin than it has hitherto done, and that it is even of older foundation than the one now represented by Ullet-road Church. But the subsequent evidence of certain chapel deeds has rendered this conclusion unsound, and Mr. ROBERTS frankly withdraws it in a four-page postscript.

The ordinary reader, therefore, must remain content for the present with these three summarised statements. Liverpool Nonconformity takes its birth from the extra parochial Ancient Chapel of Toxteth, whose minister at the time of the Uniformity Ejection was THOMAS CROMPTON, Puritan and Presbyterian, but who was not removed from an unconsecrated leasehold. The dissent of this unique congregation led in 1687-9 to the building of the Castle Hey

"Old Meeting," then to Benn's Garden; later to Renshaw-street Chapel, and last to Ullet-road Church. Owing to increase of numbers, or divergence of views, a second congregation erected in 1707 a "New Meeting" in Kaye-street, which gave place in due course to Paradise-street Chapel, and thence to Hope-street Church. But sundry questions arise with which Mr. ROBERTS deals. Was there a previous Lord-street congregation? Where does CHRISTOPHER RICHARDSON come in? What was the position of JAMES LAWTON? Did the Presbyterians or the Independents found the New Meeting? or, if both conjointly, how came they to agree on the "Congregational way"? Those who wish to scrutinise the available evidence upon these points may study closely the first three chapters of this history, which may still be read for their detail and for information which is incidental, but not for the argument.

Henceforward the account is more clear and distinct. CHRISTOPHER BASSNET, a Rathmel student, was certainly minister of Kaye-street from 1709 to 1744. Son of a Chester apothecary, he was an intimate friend of MATTHEW HENRY, to whom his mother bequeathed two guineas in a codicil on condition that he preached at her funeral. CHRISTOPHER, it would appear, was "a homely, useful preacher, with Puritan unction." Here is a specimen: "Another said, I have married a wife, and therefore I cannot come. But why could not the fool bring his wife along with him?" After twenty years as sole minister, JOHN BREKELL was appointed his co-pastor. For fifteen years they worked together, and then BREKELL was sole minister twenty-five years longer. He was a man of catholic temper and, moreover, of energetic character. In the 1745 Rebellion, when loyal Liverpool raised a regiment of "Blues," he preached and published a famous discourse on "Liberty and Loyalty" on behalf of the "glorious Revolution," and against the leader of the Jacobite sedition, "who brings his politics from Paris and his religion from Rome." Politics in the pulpit! Yes, but congregations were then more robust and less sensitive, surely, than they have become to-day. Our author defends BREKELL, perhaps needlessly, from aspersions of un-  
veracity in concealing his growing heterodoxy, and points out that he ended his history theologically at exactly the point where JAMES MARTINEAU took it up.

But half a century had still to go by ere we reach this later ministry. Of this space PHILIP TAYLOR occupies but seven years, but in his day arose the controversy for and against a Liturgy, and in 1763 a chapel, called the Octagon, was erected in Temple-court for the use of individuals from the Old and New Meetings who wished for a liturgical service. The great experiment

failed in less than three years, and the chapel was born afresh as St. Catherine's Church.

The ministry of JOHN YATES covers forty-six years, brings up the story into the nineteenth century, and witnesses the migration of the congregation into a new building. The abandoned Kaye-street New Meeting was consecrated as St. Matthew's Church and is now a railway terminus! Paradise-street Chapel, its successor, was opened in 1791; and, when discarded in turn, became, we believe, a music-hall! PRIESTLEY was to have been the preacher, but the Birmingham riots would not let him appear. The trust deed is a lengthy and weighty document, and drawn with the most free and open intent. Its fifth clause should appeal to all church treasurers, stipulating as it does that in case the seat rents shall not be sufficient to meet the expenses, the trustees shall charge and assess upon the pews such sums as they think requisite. When the chapel was finished the seats were so valued as to make up the cost, and the subscribers and contributors took out their money in seats. After this we cannot wonder that the largest seat owner was considered the head of the congregation!

We now approach events which a few veterans can still recall. JOHN GRUNDY, who became minister in 1824, asked for a colleague seven years later. JAMES MARTINEAU, of Dublin, received and accepted the invitation, and on his senior's resignation undertook the full pastorate. That this appointment marked an epoch for Church and minister alike it is not needful here to repeat. Dr. MARTINEAU's life has been written and re-written with ample attention devoted to his Liverpool period. It was indeed a classic ministry of just a quarter of a century, and in its midst, after a year's pause, came the opening of Hope-street Church.

It is of interest to find local materia here brought out which has not hitherto, we think, appeared in print. The notes of JAMES MARTINEAU's lectures to young people are most significant and valuable; the letters to his Church Committee are models of business-like lucidity, whilst their minutes on church events simply sparkle with interest. Here is a curious collocation of entries of, we trust, ascending importance:—

"11th May, 1838.

"The treble singer is requested to be punctual in her attendance.

"The treasurer is requested to order the chapel clock to be put and kept in order.

"Mr. MARTINEAU attended, and spoke on the subject of the British and Foreign Unitarian Association's Circular, intimating the inclination of his opinion to be rather opposed to the plan of general organisation there recommended; particularly he objected to any extended organisa-

\* Hope Street Church, Liverpool, and the Allied Nonconformity. By H. D. Roberts. Liverpool: Booksellers' Co., Ltd., 1909. 536 pp. Illustrations. 6s. 6d. net.



tion under the denomination of 'Unitarian.' This third minute denotes the adoption of a principle and the inception of a policy with which he identified himself wholly through good and evil report, and to which he remained nobly loyal to the day of his death. Dr. MARTINEAU's spiritual, philosophical, and theological attitude has been studied, understood, and appreciated; his congregational or ecclesiastical attitude has never been understood by the multitude, and never answered by his own household. His early plea for Nonconformist Catholicity was looked at awry as a form of apostasy; his later suggestion of church comprehension was put down as an old man's dream. Liverpool itself sometimes forgets that a prophet once lived in its midst. But the historian of Hope-street Church makes no such mistake, for he everywhere speaks with sympathy and conviction of the "Catholic" position.

This massive book, with its long, wide retrospect, sounds one clear note throughout, viz., spiritual unity amid theological diversity, catholic comprehension as the true basis of religious freedom, churches founded on free trusts, named with no doctrinal labels, associated for no sectarian purposes, yet with worshippers devout, definite and not indifferent in their private theological convictions. It was quite consonant with this position that under the ministry of RICHARD ARMSTRONG, Hindoo and Armenian, Baptist, Congregationalist, and Friend should freely speak their mind from the pulpit which MARTINEAU first occupied.

What is all inner Church history but an ever-accumulating testimony to the hidden reality of this possible catholicity if only allowed free play? Churches are built and decay, ministers preach and pass away, theologies change with each age, but congregations pass on from generation to generation, living on common spiritual sympathies which survive all change of views if based on deep religious affinities. Of such fundamental continuity and essential catholicity, Hope-street Church is a noble testimony. We thank Mr. ROBERTS warmly for making the "dry bones of history" tell a quickening flesh and blood story of the possibility and the potency of Nonconformist Catholicity.

F. K. F.

WE are requested to inform our readers that a public meeting, organised by the National Peace Council, will be held on Tuesday next—Peace Day—at Essex Hall, Essex-street, Strand, at 8 p.m. Lord Weardale has promised to take the chair, and will be supported by Sir Wm. Collins, M.P., Sir Henry Cotton, K.C.S.I., Mr. J. A. Murray Macdonald, M.P., Mr. J. Keir Hardie, M.P., Mr. W. P. Byles, M.P., Sir Francis Belsey, Mr. Aneurin Williams, M.P., Mr. H. G. Chancellor, M.P., and others.

## LIFE, RELIGION & AFFAIRS.

### ENGLISH FIELDS UNDER WINTER SKIES.

HOWEVER mild the days and unfrosty the nights, it is always winter in the fields at this time of year.\* The absence of bright colours, the few and faint sounds that fall on the ear, the relative dimness and feebleness of sunlight, the sense of life withdrawn, arrested, or moving with low and feeble pulse—all this gives the feeling, the authentic sign of winter. Snow and ice and biting winds are not the essential elements; with a south-west wind, and a temperature far above freezing point, we may still have the winter atmosphere, the winter outlook. And very wholesome it is to get into the open country and surrender to the influence of things, during the short and dimly-lighted days.

Crossing a wooded hill, on the outskirts of the town, and descending its eastern slope, a wide stretch of cultivated land lies bare to the westering sun. The nearest fields are flat, and an ugly iron fence divides them from the path which skirts the hill. Further off, the land slopes upwards in wave-like curves, crowned by woods and copses, which close the view eastward and northward; a quiet, homely, unexciting bit of English landscape—barren, lifeless, cheerless, one might think at the first glance. But get round the iron fence and stroll by one of the little hedgerows that divide the fields; keep eye and ear alert; let the mind be sensitive, the heart responsive to the impulse or appeal of earth and sky; and soon that homely scene will appear quite other than lifeless, tame, or dull. A flock of wild birds—finches, linnets, and other small creatures—rises from the stubble and drifts away to other feeding grounds. Rays from the low sun shine on their wing coverts and tail feathers, as the spirit of the flock sways them in that wandering, wavering movement of their concerted flight. The yellow stubble gleams among the dark leaves of clover; and on the ploughed lands that slope upwards, facing the south, a warm light rests, touching with soft browns and greys the furrows of freshly turned soil. From a little copse come the "tzit-tzit-tzeets" of small tits, feeding among the leafless birch boughs; and from the wood behind, the tapping of the nuthatch rings clear on the windless air. A pair of larks rise and flutter a few yards above the ground, with a low, suppressed, throaty warble, very faintly suggestive of the song which will herald the coming of spring a few weeks hence. The big cornstacks on the edge of a distant field glow in the sunshine with a warm, reddish brown, and the wood which crowns the furthest slope is dark purple against the pale blue of the sky. The scene is no longer barren or cheerless. Light and life and colour are there. The tranquillity that possesses the air, and broods over the landscape and passes into the mind, is not that of dulness or inaction. Nature is not dead, and her children are by no means all asleep.

\* Written in mid-January, before the spell of colder weather came upon us perhaps as a reaction from the Election fever-heat!

"Beauty, a living presence of the earth," holds still her own among the almost leafless trees and flowerless hedgerows and fallow cornlands. It is a grave and restful beauty that lingers there, and its appeal to the eye and to the heart is mild and soft and without ostentation. All the colours are subdued, and all the sounds and movements of living things are toned and tempered to the season—except that wild screech of the jay which no season can suppress or restrain.

As one gets further from the town, and the short day wanes to evening, the sun drops to the horizon, a huge ball of glowing fire. The shadows of the trees lose their distinctness and disappear; in the hollows and along the edge of distant woodlands the pale mists gather—pale, but tinged with bluish-grey colour, mystic and faintly luminous, as if reflecting something of the sky. The glow in the west fades from dull warm crimson into orange, then to sober greyness, dim and cold.

A great silence falls now; everything in field and wood, and in the great domes of heaven, is still—so profoundly and yet so passionately still! The earth is at rest, is falling asleep for the long wintry night. But the heart is aware of a brooding Presence that never sleeps. The Spirit of the whole, now that its forms are still and almost invisible, becomes more real, more self-revealing, and seems to pervade everything with the breath of life. The darkened fields stretch illimitably away in the vast silence; the trees stand like sentinels of the night, watchful, yet folded close in the mystery of a dream-like world. There in the southern sky, the evening star, the planet Venus, shines forth alone, reflecting in perfect clearness the light of a sun no longer visible from any English fields. It is the time of her greatest splendour, and the exceeding brightness, flowing from those far-off spaces of the sky, seems to bring her near to earth—a lamp of the night shining for us in the grave serenity of love. All the romance and poetry of heaven, in its unity with earth, seem gathered and expressed there, in the loveliness of that sunlit planet. Four lines of George Meredith find for us the right words:

"Remote, not alien; still, not cold;

Unraying yet, more pearl than star;  
She seems awhile the vale to hold

In trance, and homelier makes the far."

On the walk homewards something which, through the waning afternoon hours, has been hovering about one—"an unbodied thought"—in the air, in the light, comes into more vivid consciousness. It is the presage of the days to be—the winter prophecy, never unfulfilled. Life and colour were there, touching the waste lands and sombre woods into loveliness, visible while the daylight stayed. But how much more was hidden, waiting to be revealed under the longer sunlit hours! And now, in the darkness, as the stars came out—was it by their keen rays, or by a light from within?—one seemed to behold, there beneath the clods of the field, innumerable seeds, of corn and flowers and grasses, sown by man or nature, in the last autumn days. There, in the warm and fruitful earth, one saw them, sleeping, but not dead, charged with the great life-



forces—"the kingdom of the future"—waiting the hour and the touch of spring: myriads upon myriads of the unborn, each with its little germ of growth, nestling close within, each holding its secret of mysterious beauty and fruitage, biding its time! To think of these, either by day or in the night darkness, is to live and rejoice in the time that is to be. To think of all those potential energies slumbering in the buried seeds, and how they will break forth in multitudinous life, all over the fields and lanes and woodland floors, is to bring the wealth of the future into the present; it is to feel the glow of summer throbbing through the winter greyness; it is to exult in that inexhaustible fecundity of nature, which is an expression of the ceaseless creative impulse or inspiration of God. And our confidence in this returning tide of life, even when at its lowest ebb, never deserts us. The ancient worshippers of Mithras or Osiris trembled a little as they beheld the sun, nearing the winter solstice, fail more and more in his daily path across the sky. Was he really dying, never to rise again, to be lord of their fruitful fields, nourisher of seeds, ripener of harvests? Those fears have lost their power now, though revived a little sometimes by the latest calculations of science as to the sun's waning heat, to be felt on earth, perhaps a million seasons hence. But we still trust the great laws to keep their covenant with us, "ordered in all things and sure." There will be some failures in those field-nurseries, where the unborn children of nature sleep, biding their time. *All* the seeds will not come to full fruition of life. But even these will not be really failures, in the sense of lost or wasted energy. For every little earth-child that comes not to maturity turns to useful mould and enriches the soil wherein the rest may flourish better. And every one that does come to fruition will come to its *own* fruition, not another's. There will be no chance and no mistake. Each smallest seed-germ slumbering there, this winter night, will know its own time of waking and its own process of development—its own ideal of completed life, in grass or corn or flower or tree. The mystery of it all fills us with the old, yet ever new surprise; but the more we learn of nature's ways of working, the more we are assured that, not by haphazard of accident, but by steadfast rule and ordered purpose, the least and greatest results are accomplished there.

And now, at the close of our winter walk, the lights of the town come into view, and thoughts of human interest and destiny strike in upon our musings; but they do not clash, and need not disconcert us. For there also, amid the strife of tongues and conflict of wills, the sure laws work and the mystic divine purpose is fulfilled. Not even there, in the maddest workings of human folly, shall caprice or accident defeat the high intents. No longer do we believe with the shy, retiring poet that "God made the country, but man made the town." The same Unseen Powers prevail in both, and nothing goes by chance or wins by lawlessness. The seeds of right will bring forth righteousness; the seeds of wrong will bring forth wrongness; and they who sow will reap, even as they sow. The laws work deeper down, or along vaster curves, in human cities than in the fields

and woods, because the purpose is more vast or the process more complex. But the one Eternal Spirit of Life rules there, as elsewhere; and though men oftentimes sow in tears they shall reap in joy, when the time of harvest comes. And so from English fields in these last winter days, as from the Scriptures of the far-off past, come the same great words of cheer: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter and day and night shall not cease." For these things are true, not only in the kingdom of nature, seen and temporal, but in the kingdom of the Spirit, not seen and eternal.

W. J. JUPP.

### THE MORAL EDUCATION LEAGUE: ITS AIMS AND SCOPE.\*

The League's peculiar contributions to pedagogy may be said to have been three. It claims:—

(1) That on the *moral*, no less than on the *intellectual* side, education demands the most thorough and systematic thought.

(2) That Moral Instruction must be predominantly concrete, and that, in order to win the children, it must in the first place *interest* them.

(3) That there is far more common ground than is usually supposed upon which *all* may co-operate in the moral education of the young.

It will perhaps serve for clearness if we consider each of these contributions in the order named.

#### 1.—SYSTEMATIC MORAL INSTRUCTION.

In 1902 the League issued its *Graduated Syllabus of Moral and Civic Instruction for Elementary Schools*. This four-paged leaflet has made history. It has been adopted by some of the most important Local Education Authorities (including those of five Counties), and is already in use in several thousand schools in England and Wales. It has been translated into French, German, modern Greek, Spanish and Portuguese, having been recently introduced officially in the last-named language into the schools of the Brazilian State of Minas. Its peculiar feature is that it grades Moral Instruction in a systematic and comprehensive manner, from the infant stage to the age at which the elementary school is left. This Syllabus has been succeeded by a similar one (graded up to the eighteenth year) for Secondary Schools. Three years after the publication of the League's *Graduated Syllabus for Elementary Schools* the Board of Education declared, in its "Suggestions for the Consideration of Teachers" (1905), that "the good moral training which a school should give cannot be left to chance: on this side, no less than on the intellectual side, the purpose of the teacher must be clearly conceived and intelligently carried out." And the Board followed this up in 1906 by prescribing *Moral Instruction* in

\* Copies of the League's *Syllabus* and other publications would be gladly sent to any reader on the receipt of a post-card by the Assistant-Secretary, Moral Education League, 6, York-buildings, Adelphi, London, W.C.

the Day School Code among the subjects of the curriculum of Elementary Schools in England and Wales. It is still, however, left optional with the Local Education Authorities whether this instruction is given systematically or incidentally, but, at least, the Board itself has unmistakably declared its own opinion in the Prefatory Memorandum to the Code of 1906 where it states:—"It is desirable that where systematic teaching of this subject (Moral Instruction) is practicable, such teaching should be direct, systematic, and graduated." Of the 327 Local Education Authorities in England and Wales, over 100 have now taken some definite action in providing for moral instruction in their schools.†

#### 2—BOOKS OF MORAL LESSONS.

For each of the eight sections of its *Graduated Syllabus of Moral and Civic Instruction for Elementary Schools*, for Infants and for Standards I.-VII., the League has already published, or is about to publish, handbooks for teachers, furnishing for each heading of each section an abundance of concrete material in the form of story, biography, parable, legend, poem, for the purpose of illustrating in an interesting manner for children of the various ages the several moral qualities outlined. Four of these volumes have been published—"The Garden of Childhood" (for children of 7), "The Magic Garden" (for children of 9), "A Teachers' Handbook of Moral Lessons" (for children of 11), and "A Manual of Moral Instruction" (for children from 7 to 14, covering the Syllabus according to the concentric plan). Of the remaining four volumes, two are now in the publisher's hands, one is undergoing final revision, and the fourth is nearing completion. The whole series is undertaken by Messrs. Thomas Nelson.

Further, Mr. F. J. Gould, a prominent member of the League's Executive Committee, has already published several admirable moral lesson books for children between the ages of 10 to 14—the four series (following a complete scheme of his own) of "The Children's Book of Moral Lessons" (Watts), "The Children's Plutarch" (Watts), "Stories for Moral Instruction" (Watts), "Life and Manners" (Sonnenschein), and "Conduct Stories" (Sonnenschein).

Of all the books mentioned above, it may be said that the lessons are the product of actual teaching experience, and have been tested in class with children of the age indicated. The books are being more and more widely introduced into elementary schools, denominational and undenominational. They are also finding their way into many Sunday-schools for use in which they can be readily adapted. Parents also find them useful in the home.

One of the leading educationists has accused them of being too interesting; the usual complaint levelled against any form of direct moral instruction is that it is boring and tedious. The method followed in most of the books, if it will not appear presumptuous to say so, is, so far as possible, that of Jesus in the Parables.

† For full particulars, *vide* Moral Instruction in Elementary Schools in England and Wales: a Return compiled (by the present writer) from official documents. David Nutt, 1s. net.



### 3.—NON-SUPERNATURALISTIC MORAL INSTRUCTION.

I now come to the most delicate point of all. The League works on non-theological lines. This fact has proved offensive to many, but mainly from a lack of right comprehension on their part. They have read *non-theological* as meaning *anti-theological*, whereas the League is engaged in purely constructive work. To meet this objection the League has recently supplied its own definition of what it intends to convey by non-theological, viz., non-supernaturalistic. Its persistence in maintaining its work on non-theological (non-supernaturalistic) lines is so far from being offensive in intent that it springs in reality from a deep-felt desire for catholicity, of adhering, so far as may be, to that common ground upon which we can all co-operate. Theological (supernaturalistic) sanctions are beyond the League's scope.

It would be well, perhaps, to reproduce here the Article in the League's Constitution to which reference is made here. It runs:—"The League works on a non-theological basis, *i.e.*, it regards questions of supernatural sanctions and relationships as outside its scope, and concerns itself solely with the issues of character and conduct in their psychological and sociological aspects."

#### ACTIVITIES ABROAD.

The work of the League has not only a national, but an increasingly international, significance. It paved the way for, and assisted in the promotion of, the International Inquiry into Moral Instruction and Training in Schools (*vide* the two volumes of Reports of this Inquiry, edited by Professor M. E. Sadler and issued by Longmans) and the First International Moral Education Congress held a year ago (*vide* Papers on Moral Education Communicated to the First International Moral Education Congress, published by David Nutt). As a result of its activities abroad, the Native State of Mysore in India introduced recently moral and religious instruction into all its Government schools, and has adopted all the books of moral lessons issued for and recommended by the League. And to meet the peculiar needs of that great country the League is now actively engaged in preparing a volume of moral lessons for use in Indian schools, the illustrations for which are to be derived in the main from the native religions, literature, and history. The volume is nearly ready; its compilation is in the hands of Mr. F. J. Gould. The lessons, as they are finished, are forwarded to Mysore and tested in a Government High School. I have learned recently that the Wadwhan State is following the example of Mysore, and, further, I understand that Lord Northcote will move in the House of Lords for the appointment of a Royal Commission to deal with the whole question of Moral Instruction in Indian schools.

The scope and extremely responsible nature of the League's activities may, I hope, have been suggested by this article. A great obstacle, hitherto, in its way has been the lack of adequate resources. But it has good hope that when the ethics of giving has been reduced to more of a science than at present, or when at

least philanthropy is exercised with more enlightenment as regards the deeper issues of things, it will be supplied with means more proportionate to its attempt to meet the need of the world.

HARROLD JOHNSON.

## QUESTIONS AT ISSUE.

*[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]*

### "THE COLLAPSE OF LIBERAL CHRISTIANITY."

ARE we not in danger of treating Jesus Christ as though he were a candidate before an Advisory Committee? and has not the time fully come for contemplating him (or the delineation of him in the New Testament) in relation to a world-process rather than as an isolated and sharply-defined personality that we ought to label and "understand"?

We have all been too anxious to be photographic in relation to him, both as to features and pose, whereas the fact is that his features are confused, and that, as we contemplate him in the gospels and the writings of Paul, his focus and position are never long the same. These writings are not sharply consistent. How could they be? for, in the subject of them, innumerable departed saviours meet and blend.

Wishing to have him just so, or so, we have consciously or unconsciously manipulated the New Testament in favour of the portrait of our choice. Nor is this positively wrong, and all that is necessary to make it positively right is to recognise that we are doing it—selecting, in fact, from conflicting material, sufficient for such a Jesus as we need.

That may be uncritical and unhistorical, but can it be helped? And what of it if the result is spiritually and practically right? The main thing in relation to Jesus Christ is not the person but the ideal, and certainly we shall get the most out of him by being aspirants and lovers, and not historians and critics.

The honest truth is that Jesus Christ (or, rather, the New Testament delineation of him) cannot be considered in isolation. He is the product of a world-process, a plant whose rootlets spread far beyond the garden of Judaism, and whose tap-root, indeed, is not really there at all. Many world-experiments meet in him; and, just as there were reformers before the Reformation, so there were (dream) Christs before Christianity—in India, Egypt, Persia, Greece, Syria, Phœnicia, Babylon and Rome. Or, again, to change the figure (and it is continually necessary to do so when thinking of him), he was not a volume but a library, and a library containing books written in divers tongues. He was, in truth, as Paul called him, one of "many brethren," who emerged "when the fulness of the time was come."

Call him what we will—Jesus, Christ, Lord, Saviour, Son of God, Logos, God—it matters not. All are right; and all, alone, are wrong. As he is presented in the New Testament, he is as much the

manifestation of man in man's myriad voyages of discovery, as of God with His myriad revelations.

But, after all, is not the vital thing his revelation of us and in us? Who invented Osiris, Isis, Adonis, Mithras, Hermes, Dionysos? The abiding Son of God, the human race, the Christ of the human soul, in its search for the ideal; and who will deny that this Son of God may go on to as much fulfil Jesus Christ as Jesus Christ fulfilled Osiris, Isis, Adonis, Mithras, Hermes, and Dionysos?

All these glorious ghosts of the past were very real and powerful in their day, for they were all expressions of a great human longing, and symbols of a mighty human dream; and our Jesus Christ came "in the fulness of the time," in the order of spiritual evolution, to satisfy the hunger and make true the dream.

Did not Paul say, "Though we have known Christ after the flesh, yet now henceforth we know him no more"? It is possible that this saying may prove more fruitful than any other in Paul's writings. Taken in connection with other sayings, we are led to that Christ which remained when the Jesus Christ disappeared—the "Christ in us, the glorious hope." And did not he himself say that it was expedient for him to go away, that the spirit of truth (the fulfilling) might come?

The inconsistencies in the New Testament are very real, but do they matter, except to the historian and the critic? And even to him they may be there only as bearing witness to the meeting of many brethren—there, as in the great river there are traces of the tints and compounds of many far-off streams. And even then the supreme fact is that the river ends in the sea, just as Jesus leads to God; and truly I find that the windings and inconsistencies of the Thames create its greatest charm. But O the grandeur and splendour of the sea!

JOHN PAGE HOPPS.

\* \* \* We shall bring this discussion to an end next week with a contribution by Principal Carpenter.—ED. of INQ.

## CORRESPONDENCE.

*[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]*

### OLD GERMAN PUPPET PLAY.

SIR,—May I ask for a small space in which to inform your readers that some members of the Ilkley University Extension Centre are arranging to give four performances of "Faust" as an old German Puppet Play, a translation of Simrock's version.

The performances are in aid of the Leadless Glaze Exhibition expenses and the Potteries Fund, which provides nourishment and change of air for necessitous cases of lead-poisoning, and will be given in Clifford's Inn Hall, Fleet-street, on Monday and Tuesday, March 7 and 8, at 3 and 5.30 p.m. each day. The Rev. P. H. Wicksteed has kindly promised to



speak on the Faust Legend in connection with the play, at the 3 o'clock performance on Monday, the 7th, and at both on Tuesday, the 8th. The Rev. A. L. Lilley has kindly consented to do so at 5.30 on Monday, the 7th.

Tickets (price 5s. and 2s. 6d.) and further information can be obtained from Mrs. G. K. Chesterton, Overroads, Aylesbury End, Beaconsfield; Miss Schuster (hon. sec. Potteries Fund), The Glen, Camberley; and from me.—Yours, &c.,

ETHEL M. BEAUMONT,

Sec. *Leadless Glaze Exhibition.*

15, *Alexandra-mansions, Chelsea, S.W.,*  
February 17, 1910.

## BOOKS AND REVIEWS.

### THE COMMON SENSE OF POLITICAL ECONOMY.\*

SOME twenty years ago Mr. Wicksteed's "Alphabet of Economic Science" introduced me to the theory of the marginal determination of value and price, and for at least ten years I have, with keenest interest, been looking forward to that expansion and elaboration of Mr. Wicksteed's economic views which we have got at last in the work just published. It seemed to me that no living economist was more fitted than Mr. Wicksteed to give us what he himself so aptly calls "the human basis of economic law." And here, in this monumental volume, we have indeed got what the economic theorist and the practical business man equally needed: a systematic account of the fundamental psychic (or "human") facts of our daily economic life—our behaviour when getting and spending our incomes, our motives as buyers and sellers.

Mr. Wicksteed lifts the veil of our inner economic life and makes us see and understand the working of those unconscious or only half-conscious feelings, desires, and intellectual activities that lie behind our behaviour as more or less careful householders, more or less successful business men, and more or less well-to-do and contented workers for daily wages. He exposes to us a sound and carefully worked out theory, which explains our economic failures as well as our economic successes, and makes equally well the most "abnormal" and the "perfectly normal" incidents of our economic experience understandable to us.

We are, as earners and spenders, "placed" at many different "points of the industrial organism," and do not always readily understand why some of us get so much to spend and others so little; but we all want to understand this most vital problem of social life. In Mr. Wicksteed's new book we get the ripe fruits of half a lifetime's arduous intellectual struggle for an exact scientific formulation of this problem—as far as its "human basis" is concerned. That is not all we want. But it is an important part of it. And that is a great deal, when we have to do with a life problem of such magnitude.

GUSTAF F. STEFFAN,

*The University, Gothenburg.*

\* *The Common Sense of Political Economy.* By Philip H. Wicksteed, M.A. London: Macmillan & Co. Pp. viii, 702.

### TRANS-HIMALAYA.\*

TWENTY-ONE years had elapsed between Dr. Sven Hedin's first journey in Asia and his latest exploration of Tibet, and the present work, with valuable maps and profuse illustrations, is a fitting monument to the coming-of-age of a series of adventurous travels, unexampled in the geographical exploration of Central Asia. In many places the narrative recalls the hardships of an Arctic expedition rather than of a country lying so near to the hot plains of India. An iron determination coupled with boundless optimism must be the qualifications of an explorer who would deliberately face for a second time the rigorous winter and snowy desolation of Chang-Tang, the northern part of the Tibetan plateau, for the sake of discovering the secrets of the mighty mountain-system to which Dr. Sven Hedin has transferred the name Trans-Himalaya. The second crossing of this bleak plateau, averaging 17,000 feet in height, involved even greater hardships and risks than in the previous winter, for owing to the negligence of the caravan-leader to obey instructions, fodder had been provided only for twenty-one instead of seventy-five days, and the loss of horses was appalling. Wolves, vultures and ravens dogged the footsteps of the caravan, waiting confidently for their ghoulish feasts; frequently three horses died in a day, not only from lack of food, but especially owing to the frightful snowstorms, blizzards, and low temperatures, which even reached 40 degrees below zero! Yet the reader must not imagine that the traveller was wanting in compassion for his animals, for, as he says, "to part from dogs is the hardest trial of all; to bid men farewell is not so distressing." All his men, however, showed grief when the hour of separation came, for Dr. Sven Hedin possesses the power of inspiring a blind fidelity in his followers. On one occasion, when he found it necessary to send back thirteen men out of twenty-five to their homes in Kashmir, none of them wished to leave him, but all vehemently declared that they would follow him "until he was tired of Tibet." The secret of his success is to be found in the expression of his opinion that "it is much easier to get on with men and lead them where you wish if you treat them kindly and gently; you gain nothing by violence, harshness and threats."

The number of lakes dotted all over the walled-in plateau of Tibet is still remarkably great, although many have dried up during the progressive desiccation of Central Asia. Dr. Hedin, by taking soundings, has added to the problems of Tibetan geography by showing that some of them are remarkably deep. His narrow escapes from foundering in his frail boat during the violent squalls which suddenly sweep over the lakes, lashing the waters into fury, form thrilling reading. The observation that the temperature was always higher in the neighbourhood of a lake, taken in consideration with the fact that all the lakes show signs of shrinkage, leads one to the con-

\* *Trans-Himalaya, Discoveries and Adventures in Tibet.* By Sven Hedin. With 388 illustrations from photographs, water-colour sketches, and drawings by the author, and 10 maps. 2 vols. Pp. xxiv—436; xviii—423. London: Macmillan & Co. 30s. net.

clusion that the Tibetan climate was once much less severe than at the present day. The red conglomerates, which cover the northern plateau, must also—like all such red beds—have been formed in a hot desert climate, such as that of Arabia, probably before the Himalayan ranges had reached their present height, intercepting the warm winds from India.

Interest is well sustained in the author's narrative of his disguises as a Tibetan shepherd, in dirt and rags, which enabled him to penetrate a second time into Tibet until he had reached far enough to render further subterfuge unnecessary. It speaks volumes for the good nature of the Tibetans that they did not lose patience at the traveller's perpetual evasion or defiance of their efforts to keep their country closed to all Europeans, yet perhaps, as Dr. Hedin remarks, the reason is to be sought in the fact that they have a great admiration for anyone else who succeeds in deceiving them.

The discovery of the actual sources of the Indus, the Brahmaputra and the Sutlej was in itself a great geographical feat. Although Lake Mansarowar has no visible outlet to the Sutlej, it is clear that its waters remain pure and sweet owing to some underground percolation to this river. The surpassing beauty of this sacred lake brought the traveller under its spell, and he found it difficult to leave the blue waters of Mansarowar, which lies "like an enormous turquoise embedded between two giants, the holy Kailas, 21,818 ft. on the north, and Gurla-Mandatta 25,348 ft. on the south, with crowns of bright, white, eternal snow." It is interesting to find that the author soon convinced himself, by soundings taken at much personal risk, that "the saucer-shaped depression of this lake had been excavated by old glaciers from the southern mountains, and not dammed up by moraine-walls across the broad valley." Whilst still in this region of Tibet Dr. Hedin points out, with regard to the capture of one river by another, that the Kali Gandak, which already flows right across the Himalaya past Dhaulagiri, is at present cutting back its bed further northwards at a more rapid rate than the Brahmaputra can deepen its valley. Hence since the former has only got to cut through a col rising a mere 315 ft. above the Brahmaputra, the latter will at no distant date (geologically speaking) be diverted from its present course, and will fall into the Kali Gandak valley through the Himalaya to become a tributary of the Ganges at Patna.

The author barely touches on the surprising result of the English expedition to Lhasa, which has led to the complete exclusion of all Europeans, coupled with a strong assertion by China of her supremacy over Tibet. It is by no means unlikely that the leading motive of this exclusive extension of Chinese suzerainty is to be sought in the circumstance revealed by Dr. Hedin's travels, that abundant alluvial gold exists all over the Tibetan plateau. Although the precious metal has hitherto only been worked in a desultory fashion, China has evidently not been slow to realise the vast importance of reserving the treasure entirely for her own use.

In many respects it is a matter for regret that books of travel are brought out nowa-



days so hastily after the close of a journey. Fifty years ago travellers endeavoured to incorporate as much as possible of their scientific observations and results in the account of their journeys, and for this very reason works like Darwin's "Voyage in the Beagle," Hooker's "Himalayan Journals," or Belt's "Naturalist in Nicaragua" have become classics, and reappear in fresh issues to delight later generations. In the majority of cases the author is probably less responsible for hasty production than the publisher or the circulating library. In the book before us so much space is given to details of camp-life and to the two traverses of Northern Tibet that the author admits he has to cut short the narrative of his important exploration of the Trans-Himalayan ranges, to which the book owes its title, owing to his having exceeded the space allotted by his publisher.

Much controversy has been raised on Dr. Sven Hedin's adoption of the word Trans-Himalaya for the vast ranges, rising to over 23,000 ft. on the north side of the Brahmaputra or Tsangpo, but as Lord Curzon cogently remarks the term seems just as apt as in the case of the Trans-Alai ranges, which bear the same relation to the Alai that the Trans-Himalayan system does to the Himalaya. The reviewer, moreover, was able in his journeys across the Armenian plateau (which belongs to the same system of Asiatic plateaux as Tibet) to discover an arrangement of the mountain-structure to which that of Tibet and Himalaya can now be closely correlated in every particular, and hence the question of the geographical individuality of the Trans-Himalayan system receives additional support. The Tibetan plateau is traversed by undulating ranges running from east to west, composed of schists and granites overlain by red conglomerates, but along its southern border Dr. Hedin found that a different mountain-system is present—his Trans-Himalaya—consisting, however, of the same ancient schistose rocks, but comprising a series of parallel ranges running in quite a different direction viz., N.N.W. to S.S.E. This Trans-Himalayan block rises steadily from 15,000 up to 23,000 ft. where it breaks off abruptly towards the Brahmaputra valley, so that the ends of the parallel ranges form a lofty east-west water-shed on the north side of the great river. On the south side of the Brahmaputra the Himalayan system of ranges arises, composed largely of sediments of later geological age. Now in Armenia the ranges of the plateau north of Lake Van also run nearly east and west, as in Tibet, and the plateau is bounded on the south by the Taurus, a block of ancient schists, in which the structural S.W.-N.E. lines are cut off obliquely by a N.W.-S.E. cliff of fracture, the edge of which functions as the water-shed of this uptilted block of the Taurus exactly as in the Trans-Himalaya. Still further south a zone of later rocks, similar in age to those of the Himalayan region, has been compressed to form the folds of the Zagros range; and at their foot there lies the alluvial depression of Mesopotamia corresponding to that of the Ganges and its tributaries, and finally the ancient tablelands of Arabia and India lie respectively to the south of these depressions. The similarity between the Tauric block and the

Trans-Himalayan system is so striking that Dr. Hedin's discoveries evidently supply an additional link in the evidence of the unity which prevails both in the mountain-making forces and in the resulting structural forms throughout the belt of high-plateaux extending from the Ægean Sea to the confines of China. This Trans-Himalayan block is probably still being uptilted, for near its junction with the Tibetan plateau the author experienced an earthquake, the only one which he had ever observed in Tibet. Moreover the hypothesis that the lofty watershed or upper edge of this block facing the Brahmaputra marks a line of fracture is supported by the presence of hot springs which Dr. Hedin found along this line.

FELIX OSWALD.

[A discussion of the interesting and invaluable researches of the author on the religion, folk-lore and ethnology of the Tibetans is reserved for a future notice. ED. OF INQ.]

#### STUDIES IN RELIGION AND THEOLOGY.

By A. M. Fairbairn, M.A., D.D.  
London: Hodder & Stoughton. Pp. xxxii—635. 12s. net.

IN this volume Dr. Fairbairn has collected a number of essays and addresses written at different times, and has grouped them round the Christian conception of the Church in idea and in history. They vary somewhat in value and in the closeness of their reasoning, according to the special purpose of written exposition or spoken exhortation, which they were intended originally to fill; but all are marked by the passion for logical consistency, so characteristic of the Scotch theologian, and the varied learning, which gives an impression of massiveness to everything which Dr. Fairbairn writes. He is still the stout defender of the ideal of Independency, as we have become familiar with it in Puritan history, not merely on the ground of expediency, but as in some sense the reflection of the very mind of Christ upon the polity of his Church. There is also running through many pages a vein of strong protest against Sacerdotalism, which certainly does not err on the side of understanding sympathy for forms of churchmanship to which he is opposed. At the present time, and in the light of recent controversies, we have read with special interest the beautiful pages in which he describes the early teaching of Jesus, his training of the disciples, and the simple human traits which drew the common people to his side. "Jesus, still clothed as a peasant, addressed his simple folk in simple speech; yet with the dignity that came from nature and that owed nothing to art." Here, at any rate, is a human portrait, whatever divine meanings experience and reflection may have been justified in finding implicit within it.

Every theologian owes a great deal to temperament and early training, both in his insight and his aversions; and the following passage of tender and grateful recollection contains the secret of many of Dr. Fairbairn's books, and of the strongly marked characteristics of thought and religious attitude, which make it seem so natural to class him with the great Puritan divines of a past age. "I am grateful that my childhood was nurtured

on the Book of Psalms," he writes, "rather than on the jingling verses that celebrate the 'Sweet Saviour,' or protest how I love 'my Jesus.' Well do I remember the old barn-like meeting-house to which I was taken as a child, and where I went as a boy, with its bare walls, its unpainted windows, its unstained, high-backed square family pews; the long sermon, the hard, worn, furrowed faces, now, alas! all turned into dust; the low, stern grumble or high falsetto that then seemed the fittest voice for praise. But one memory to-day drowns and dwarfs all these, the sense that old congregation and those ancestors and kinsfolk of mine had for the majesty of God, and the reality to them of the inspired Psalms to which they owed it. Their praise expressed their awe before the God in whom they believed, their gratitude for the salvation His grace had wrought, and their utter surrender of themselves to His will and guidance." It is a noble picture, and yet it does not exhaust the meaning of the Church or the rich possibilities of Christian character and devotion. But it illustrates admirably Dr. Fairbairn's point of view, and the unflinching Puritanism of his own type of Churchmanship.

"MINE UNBELIEF." By A. H. H. G. Philip Green. 2s. net.

THIS is likely to prove a useful little book. From a note by Mr. Hargrove, at the beginning, we learn that the author "has had, through brigade, volunteer, and cadet work, and also as teacher, a varied experience of lads and young men"; and it is with a desire to help them in their religious doubts and difficulties that he has written. He has especially in view those who, having found the particular creed in which they were reared no longer believable, have lost faith in God and immortality, and are disposed to take up a somewhat antagonistic and contemptuous attitude towards religion. He seeks to show them that this attitude, natural as it may be, in certain circumstances, is not justifiable on rational grounds, and that the weightier matters of religion do not stand or fall with a particular creed. The loss of faith is a critical experience in many a young man's life, and it may be fortunate for him to come across a book like this in which his case is met with so much intelligence and sympathy. The author disavows any pretension to profound thought or learning. He does not offer to supply his readers with a complete system of religious doctrine, but endeavours rather to induce in them the condition of mind in which they will be able to look at religious questions calmly and in a true light. The author warns the reader that the mere perusal of a little book like this would be a wholly inadequate reason for either acceptance or rejection of belief in God, but we think that even the most sceptically minded will hardly rise from reading it without feeling that there is a good deal to be said for the religious view of things.

A PATHETIC interest attaches to Miss Edith A. Gibbs's novel, "A Daughter in Judgment" (John Long, Ltd., 6s.), owing to the recent death of the writer. It was, we believe, her first book, and although she was hardly successful in portraying



her characters with that sureness of touch which is the outcome of literary experience and a first-hand knowledge of life in its varied phases, she wove the threads of her plot together with some skill, dealing generously with a weak, but not altogether disreputable baronet, who sows his wild oats in the conventional manner, and suffers for the sowing later on. The story, although it has much to say about human failings and temptations, and their effects on character, is full of that kindly charity which takes the edge off the wrongdoer's misconduct, and all ends in a way which will give satisfaction to those who like to lay down a novel with the happy assurance that everybody described in its pages is comfortably settled for life.

### LITERARY NOTES.

ANOTHER batch of fifty new volumes of "Everyman's Library" is promised for the end of February. This will include an edition of Spenser's "Faerie Queene" in two volumes, with an introduction by Prof. J. W. Hales, Dickens' "Christmas Stories," with an introduction by G. K. Chesterton, Victor Hugo's "Notre Dame," with an introduction by Swinburne, and other works of fiction. An edition of Adam Smith's "Wealth of Nations," which should be of particular interest at the present time, has also been added to the library, the introduction being by Prof. Seligmann of Columbia.

\* \* \*

ONE of the most important additions, however, is Rawlinson's fine translation of "Herodotus," a work which has previously been cut off by its size, price, and immense archaeological equipment from the general public. The complete text will be printed in two volumes, with the original notes and introduction considerably reduced by the expert hand of Mr. E. H. Blakeney.

\* \* \*

WHOEVER is drawn by the tempting title, "William Shakespeare and Timothy Bright" to spend his shilling in Mr. Matthias Levy's pamphlet (Furnival Press) will probably feel defrauded. There is really not the slightest reason why Shakespeare's name should appear on the title-page. Mr. Levy acknowledges: "There has been a most unfortunate misunderstanding regarding what are called Timothy Bright's manuscripts relating to Shakespeare. There are not any such documents in existence. There are no manuscripts of Shakespeare either in longhand or shorthand; and the Timothy Bright manuscripts do not relate to Shakespeare." Apparently the misunderstanding existed in the lively imagination of some German Shakespeareans. The pamphlet, however, has this value, that it gives us a couple of specimens of Elizabethan stenography by which Shakespeare's and other dramatists' works may have been pirated. John Webster, in "The Devil's Law Case" (1623), publicly protested against the admission of shorthand writers to the theatre. "Do you hear, officers? You must take care that you let in no brachygraphy men to take notes" (IV. 3). Timothy Bright was a "brachygraphy man" who obtained a patent for his system from

Elizabeth in 1588, when Shakespeare's career was just beginning; and he died a few months before the great poet in the autumn of 1615, aged 64. He was a physician and the author of several medical works. He has been called "the father of English shorthand."

### PUBLICATIONS RECEIVED.

FROM MESSRS. LONGMANS, GREEN & Co. :—*Evolution and the Fall*: Rev. Francis J. Hall, D.D. 5s. net.

MESSRS. MACMILLAN & Co. :—*The Approach to the Social Question*: Francis Greenwood Peabody. 5s. net.

MESSRS. SWAN SONNENSCHNEIN & Co. :—*The Public School Year Book*. 3s. 6d. net.

MR. T. FISHER UNWIN :—*Thomas Carlyle, the Man and His Books*: W. Howie Wylie. 2s. 6d. net.

### FOR THE CHILDREN.

#### ADVENTURES OF A ROOT CAP.

It fitted on to the very tip of a rootlet, so it ended in a peak, and it was of a brownish colour. At first, when it grew up enough to begin to ask questions, it asked the rootlet what it was for, what it was going to do in the underground world, which was all the world it knew, or would ever know. The rootlet, in a very prim voice, told it to wait and see, and, meanwhile, to grow as tough as it could.

"Tough!" repeated the root cap. "Whatever for?"

But the rootlet took no notice, the root cap had to wait quietly. Then, one morning it was spoken to by strange tubes, coming down through the rootlet, by the great root itself.

"Root cap," said the woolly voice of the turnip root, "you have a wonderful work to begin this morning. You have to go out into the soil and push along and make a way for the rootlet. It is hard work, but, remember, it is work you are doing for me, and if you do it well, you'll be allowed to go up higher by Mother Earth herself."

"But what is the rootlet to do when I've made a way for him?" asked the rather bold root cap.

"The rootlet has to seek out food for me, which I partly keep and partly send up to the stem, a much grander person than I am. He always, or nearly always, dresses in green or brown, I am told. But whether this is true I can't tell, for he lives in the Above Ground World, you know."

"But couldn't I seek out food as well as push a way, too?" said the root cap crossly.

"Of course, you won't be able to help it, in a way, but the rootlet will give orders as to where you will go. Now, don't ask any more questions, you conceited young thing, but just be ready to set out when the rootlet, my excellent servant, gives the word."

The root cap sulked a bit and waited, really longing to start. Suddenly it felt a queer thrill stirring it, and the rootlet cried:—

"Set off, and push through that soft brown mud you see over here. But don't go too fast, for I must find out what the brown mud food is like."

The root cap pushed along easily, but it

got horribly dirty, and it grumbled to itself all the time.

"Now go through those stones, but be careful," said the breathless rootlet, "or else you'll be broken off."

The root cap hated to be ordered, so it pushed a bit hard and got terribly bruised. Then it went slower and picked its way more carefully between the stones, till the rootlet cried out:—

"There! That will do! I've got enough moisture from between the stones, and from the mud to send up to the root. You will have to go out again to-morrow, but now you can sleep."

Well, every day the root cap went out, though it hated the work and grumbled all the time. But it hurt itself dreadfully by banging against stones and rocks instead of getting round them; and, at last, one morning, it came home tired out. Of course, the rootlet had to rest too, and not go out food-hunting with the other rootlets. Then the root spoke again.

"Root cap," he said, "you are worn out much too soon, all through your own fault. To-morrow morning, the rootlet will slip you off and prepare itself a new cap to go out pushing its way in search of food. As for you, just lie quietly down and go to sleep. Will you obey this time, or must I tell Mr. Mole to gobble you up?"

Now, at last, the root cap saw it had been a very silly person, and it promised to go quietly to sleep. But it slept for years and years, and it entered another life. It was turned into a juicy little bit of food, and it was drunk in by the rootlet of an oak tree. It passed into the huge palace of the root, then up the emerald staircase of the stem, and at last it gave itself to feed a leaf, a shining, much cut leaf. Then, and only then, did it know itself to be the foolish root cap that Mother Earth had allowed to rise into the World Above Ground! And it was glad with a great joy.

This sounds like a fairy tale, doesn't it? That is only because we made it sound like one. But every word of it is true, and it can be read about in Botany books. Perhaps some of you learn Botany at school? Then do look up what the text-book says about a root cap, will you?

E. G. R.

### MEMORIAL NOTICES.

#### JAMES ALLANSON PICTON.\*

MR. PICTON was a pioneer and prophet of Liberal Religion, a new theologian long before that name had been invented. Brought up in a strictly evangelical home, his religious development followed a line parallel with that followed by many of the bravest souls of the nineteenth century. He early broke away from the evangelical tradition, although he retained to the end the evangelical spirit. Even in childhood he began to ask uncomfortable questions of his seniors—questions about the Bible, heaven and hell, and doctrines which seemed to his alert mind and keen moral sense lacking in reasonableness and justice. Yet religion had such a grip upon him that, although a profitable career in

\* From an address by the Rev. J. Wood in the Old Meeting Church, Birmingham, on Sunday evening, February 13.



business opened before him, he chose the Congregational ministry for his life's work. He was fortunate in entering the Lancashire Independent College at a time when he came under the influence of two broad-minded men—Dr. Davidson and Alexander J. Scott—the first a pioneer of Biblical criticism, the second a man of rare spiritual genius. When Dr. Davidson was expelled from his chair at the college on account of his heresies in Biblical criticism—heresies which are now the accepted commonplaces in every theological college in the land, young Picton, still a student, published a vigorous pamphlet in defence of his honoured tutor. It was a characteristic action.

First in Manchester and then at Leicester, Picton made his way as teacher, preacher, and platform orator. With a natural gift of forcible and persuasive speech, informed by wide reading and fine scholarship, to which was added a singularly musical and attractive voice, he won the public ear wherever he went. He had remarkable gifts as a teacher and his classes for young people were a prominent feature of his ministry. It was at the close of his Leicester period that I first knew him. In 1869 he and I were, unknowingly on our part, pitted against each other as candidates for the pulpit of St. Thomas-square Chapel, Hackney. The choice naturally and properly fell upon my friend, while I succeeded to something of his work in Leicester. In London, Picton soon became the leader of the progressives in Congregationalism. There also he joined the staff of the *Christian World*, and for thirty years wrote week by week its leading article, and, together with a little knot of fellow-workers under the direction of James Clarke, gave to that journal its influence and position as the chief exponent of religious liberalism in Nonconformity.

In 1876 a few friends came together to promote a closer fellowship "among those who feel that agreement in theological opinion can no longer be held to be essential to religious communion." Among those who met were Mr. Picton, Mark Wilks, Charles Beard, Geo. Dawson, S. Farrington, Dr. Hunter, and several other Congregational, Baptist, and Unitarian ministers. The upshot of the meeting was a public conference, held at my church in Leicester in the autumn of 1877 (alas, by that time Geo. Dawson had passed away). One object in view was to put forth a strong plea for toleration of differences of opinion and for a wider theological outlook both for minister and people. Held at the time when the Congregational Union met at Leicester for its autumnal session, the conference was a crowded and excited gathering. It provoked a tremendous controversy in Congregational circles, so that at the annual meetings of the Union in the following year the orthodoxy of the brethren was moved to express itself in a resolution offering six articles of faith as the fundamental doctrines of Congregationalism. Of course, these articles had no binding authority on any single church or minister in the Union. They only proposed to state "the things commonly believed among us." But their effect on the churches was to make things unpleasant for the liberals, with the result that Picton left the ministry, and

for the rest of his life confined his advocacy of liberal religion chiefly to the press.

Omitting all reference to his educational and political work, I may mention the many contributions he made to philosophy and to the broadening of religion. His great book, published by Macmillan in 1873, on the "Mystery of Matter," made him known as one of the earliest exponents of spiritual monism, and as a philosophical thinker to be reckoned with. His more popular books, "New Theories and the Old Faith," "The Religion of Jesus," "The Religion of the Universe," and his last book, published only a few weeks ago, "Man and the Bible," have done and are doing much to widen the thoughts of men, and to bring light and hope to many who have found the creeds of their childhood no longer credible.

I speak of him with affection and gratitude as an intimate friend of forty years' standing to whom I owe much of stimulus and encouragement. In his public life and in my intercourse with him I was always impressed by three things. First by his sense and love of truth. This was with him the inspiring, controlling, penetrating principle—a principle so keen-sighted and imperious, so thorough-going and fearless as to be conspicuous even among the many critics of that age. The passion for truth was the governing quality of his mind. No abuse, no contumely, no consideration of ease or popularity could prevent him from speaking out the truth as he saw it. He had a fine capacity for working, daring, and enduring on truth's behalf. Men caught from him something of that heavenly and ennobling flame. With this was combined a religious temper of singular fervour and spiritual delicacy. He never lost the evangelical note of his early training. It was once said of him that "he preached like a Positivist and prayed like a Primitive Methodist." It is interesting to remember that more than once after he left the ministry he preached in a little Primitive Methodist chapel to a handful of seafaring folk, who did not find that the heretic was wanting in earnestness, simplicity, and warmth of devotion. Lastly, one always carried away from him the impression of moral greatness. The small, the mean, the time-serving found no lodging-place in his nature. He would listen to no scandal, nor did he ever allow his soul to be choked by the petty dust of the highway. I know no man in whom wrath against cruelty and injustice flowed more high, and no man in whom tenderness for the wrongdoer and sympathy with human sorrow were more quick and gracious.

#### MRS. CROMPTON.

THE news of the death of Mrs. Crompton, of Rivington Hall, near Chorley, will come as a painful shock to many friends in different parts of the country. Though she had been seriously ill for several weeks, health and vigour seemed to be inseparable from her breezy and stimulating personality. Whether as the gracious hostess in the quaint surroundings of Rivington Hall, as a welcome guest among her friends, or in more public scenes, she always created an atmosphere of enthusiasm for the causes she had at heart. She had a great deal of the crusading instinct and its noble self-

dedication, and with it the gift of imparting it to others.

Mrs. Crompton was the second daughter of Andrew and Susanna Leighton, of Liverpool, and in early life was a devoted worker at Hope-street Church, singing in the choir and teaching in the Sunday-school. Upon her marriage with Mr. J. W. Crompton she moved to Rivington, and became the inspiring genius of most of the activities connected with the old Rivington Chapel. She played the organ for many years, trained the choir and gave herself ardently to the welfare of the congregation and Sunday school. She was also Postal Mission representative for North East Lancashire. She always took a deep and practical interest in the Women's Liberal Associations of the district, being organiser and president of several of them, while the local work of the British Women's Temperance Association had in her a constant friend. Of late years, especially since Mr. Crompton's death, she devoted her whole energy to lecturing on Moral Education wherever she could obtain a hearing, addressing women's, men's, boys and girls' clubs and working guilds. Having realised the great necessity for such teaching, her desire was to create and foster public opinion on the well-being of infancy, the guardianship of childhood and youth, the ennoblement of womanhood and the sanctity of parenthood. It was her constant prayer that the world may grow stronger and mightier as the days pass on, that England may be found taking the lead in demanding instruction of a healthy, natural, and invigorating kind, coupled with high ideals." Through her inspiration a society has been started in her native town called the "Woman's Life Society," which is specially dedicated to the furtherance of these objects. The results of work like this cannot be measured, for it depended on the magnetism of a strong personal influence and it aimed at the slow permeation of the social atmosphere with higher and purer ideals.

The funeral took place on Monday last at the Crematorium, Golder's Green, where a small company of relatives and attached friends assembled, the service being conducted by the Rev. Charles Roper, and, as is most fitting after a strenuous life of restless toil for others' good, the dust will be returned to its kindred dust in the immemorial calm of the old churchyard at Rivington.

The following is the address given by the Rev. C. Roper at the funeral:—

We stand to-day by the bier of one who has fought the good fight nobly and well. We mourn our loss; and yet we thank God for the privilege of the friendship and the worthy example which have been ours. Hers has been a strenuous life these latter years. She was aflame with a desire to benefit humanity; and considerations of personal well-being or comfort never for a moment entered into her decisions. To the last her thoughts were centred on the work for humanity which she felt to be so urgently needed. Throughout the length and breadth of the land influences are at work which emanated from her personally. Happily she had the gratification of seeing the fruits of some of her labours; but most of the seed she has sown will grow and fructify into mighty increase as the



years roll along. She had the proud distinction of being a pioneer in this country of a branch of moral education which is destined to influence human life and human well-being more and more. Thousands of men and women have heard for the first time from her lips a gospel of purity and goodness sweeter and grander than anything of which they had previously dreamed, and her gracious and kindly presence will be remembered, and will inspire us with an apostolic zeal while life lasts. The value of her life is not to be measured by her years, but by the nobility of her endeavour, the unselfishness of her aims, the beauty of her gospel, and the uplifting character of her personal influence. Let us who remain benefit during the rest of our life by the example our friend has left us; and in the honest transparency which characterised her let us stand in the presence of our fellows as those who really love their brethren in the household of God.

## MEETINGS AND SOCIETIES

### THE PROGRESSIVE LEAGUE.

ONE of the main departments of our work is that of "League Studies." We do not want our movement to be carried forward by that zeal which is not according to knowledge. In so far as our presentation of truth differs from that commonly accepted among evangelical churches, we are anxious that our friends should be able to give a sound reason for the faith that is in them. Moreover, many of our members live in places where there is no chance for them to get instruction in Liberal Christianity from pulpit or lecture room; they are shut up to books, and they find difficulty in deciding which books to buy, and not less difficulty in studying them effectively when they have been acquired. The "League Studies" Department was designed to meet this state of things. It provides courses of lessons prepared by capable tutors, who are also willing to advise students as to their reading. As a rule, we urge that circles of students should be formed, however small in number. We do not discourage the isolated student, except to the extent of making him pay half-a-crown for his course instead of a shilling; but we point out to him, what he will soon enough discover for himself, namely, that it is harder for the unaccustomed reader to study alone; he is more likely to get disappointed and slack. He will probably miss a good many points which would not have escaped others working with him; he will also be denied the inestimable advantage of the discussion which, on our plan, always follows the lesson.

The courses, therefore, are arranged primarily for circles. A certain portion of the text-book is given for reading; more or less elaborate notes are made upon it, and a series of questions is appended in order to guide the subsequent conversation, and keep it within bounds. This branch of our work was organised somewhat late, and the details of it were not in the hands of our branches until, in many cases, the programmes for the session had been arranged and completed. In spite of this, however, no less than 74 courses are being

taken, and from all accounts are being thoroughly appreciated and enjoyed.

It may interest the readers of the INQUIRER to have a list of the courses and tutors, for, under League auspices, we are prepared to supply them to study circles anywhere, and beginning at any time. The subjects are divided into two classes—one, theological and philosophical; the other, social. Circles may take more than one subject, although they are strongly advised to confine themselves to one, and do it with thoroughness. In some branches there are two or more circles, each taking the subject in which that particular group of members is most interested. The following is a list:—

A (1) "Comparative Religion," Rev. K. C. Anderson, D.D.

A (2) "Christian Origins," Rev. T. Rhondda Williams.

A (3) "Christianity in History," Rev. J. Park Davies, B.A., B.D.

A (4) "Outlines of Liberal Christian Theology," Rev. R. J. Campbell, M.A.

A (5) "Modern Scholarship and the Bible." (a) Hexateuch, Rev. J. Morgan Jones, M.A.; (b) Prophets, Rev. W. E. Orchard, D.D.

Courses in this subject are being prepared also on the Gospels and the Epistles.

A (6) "Religion and Science," Rev. E. W. Lewis, M.A., B.D.

A (7) "Sunday School Teaching," Rev. G. T. Sadler, B.A., L.L.B.

A (8) "Spiritual Monism," Rev. E. E. Coleman, M.A.

On the social side:—

B (1) "The Rise of Modern Industrialism," Rev. R. P. Farley, B.A.

B (2) "The History of the Labour Movement," Rev. F. R. Swan.

B (3) "The Minority Report," Mr. Sidney Webb.

Courses are also prepared, as desired, on "Temperance," "Housing," "Nationalisation of Wealth and Industry," and so forth.

Lessons are sent out each week. The fees charged are 2s. 6d. per course for individual students, 1s. per course per member for circles. Individual students desiring to qualify for working membership in the League, may answer the questions set each week; or, if they prefer, may sit for examination at the end of the session. In the case of circles, a register of attendances is kept, and each class and discussion reckons as two hours.

The most popular of the courses are, as might be expected, Mr. Campbell's in group A, and Mr. Sidney Webb's in group B. The latter is a course of exceeding value for all who desire to take an intelligent interest in what is likely to be the next important step in social legislation, as well as to all who are anxious to deal at first hand with the solution of some of the most pressing social problems. Any inquiries concerning this department should be addressed to the Hon. Secretary of the League Studies Department, King's Weigh House, Thomas-street, Grosvenor-square, W.

Since last we reported on the doings of the League a new piece of work has been started in the form of a kitchen for providing dinners daily to poor mothers who are nursing their infants. In that densely

populated neighbourhood which lies behind King's Cross, two rooms have been taken, in one of which the cooking is done, and in the others the dinners are served by ladies who volunteer service of this kind. All the cases which are helped in this way are recommended by the hospital authorities, and are known to our visitors as deserving of assistance. Dinner tickets are given by the visitors, and the mothers pay 2d. for the meal. We do this work in the interests mainly of the children; many babies are starved in infancy because their mothers are starved; or they become permanent weaklings, the victims of all kinds of infants' diseases, because their mothers do not get enough food, and do not get the right kind of food. We touch, of course, but the veriest fringe of this crying necessity, but it is a work of unmixed good, and we hope that it may grow, and that many of our branches, seeing what may be done in this direction, will undertake similar service in their own districts.

If any of the readers of the INQUIRER would like to contribute to the fund which keeps so truly a Christian labour effective, and makes it a blessing to many whose lives are well-nigh destitute of comfort, donations may be sent to the Hon. Secretary of the Social Service Department, King's Weigh House, Thomas-street, Grosvenor-square. E. W. LEWIS.

### LOWER MOSLEY-STREET SCHOOLS, MANCHESTER. ANNUAL REUNION.

#### A LINK WITH "MARY BARTON."

On Saturday last, February 12, the annual reunion of past and present members was held in connection with the Men's Class party. Upwards of 300 persons attended. In addition to the usual programme of music the opportunity was afforded during an interval of making a presentation to Mr. and Mrs. Smethurst, former caretakers of the "Old School," in recognition of their golden wedding. Principal J. H. Reynolds, M.Sc., in making the presentation, said: "I am very glad to be here this evening, and I would put myself to a great amount of trouble to do honour to Mr. and Mrs. Smethurst. It is more than 50 years ago since they were united together 'for better or for worse,' and I think they have occasion to look back upon these years with pleasure. I have known them since they were married, and I have always had the greatest possible regard for them, and I am glad to think they have lived so long to merit the opportunity of coming amongst us to-night. I am sure they have many cherished memories. They have worked hard for the school, and although they have not occupied distinguished places, you do yourselves honour in asking them to come here to-night. They have been loyal to the school, also their children and grandchildren, and that is what makes a school valuable, and never dies. When I look back upon this school, now a hundred years old, I have many pleasant memories; and they have done their share and helped in all sorts of ways. I have always looked upon Mrs. Smethurst's face with delight. My own may often seem to be a sad one, and it is a pleasure to look upon a face that is always cheery, and does not look upon the black side of things too much. I am very glad I have something to offer them as a token of our regard; but I am not going to offer it to Mr., but to Mrs. Smethurst, as the purse is the woman's property, and she has a right to it. This is woman's day, when she is coming to her own, and receiving the respect and recognition long due to her. In giving this purse of money to Mrs. Smethurst I have the greatest pleasure in congratulating them both upon reaching the anniversary which marks their golden wedding, and handing it to them as a token of our regard and esteem."



The Rev. A. Cobden Smith, on being asked to speak, said that little more was needed after what they had already heard. It was well for them to honour the ties of sympathy and fellowship that united their membership. No better foundation could be laid than the real feeling of brotherhood which rejoiced in every manifestation of their attachment to one another. Mrs. Sme-thurst had been a member of Mrs. Gaskell's class more than half a century ago, and was one of the few remaining scholars who received from their famous teacher the first copies of "Mary Barton." Now, the Sme-thurst family, including a number of grandchildren, were actively associated with the school. Mr. Cobden Smith also took occasion to refer to the prominent positions recently attained by members of Lower Mosley-street Sunday School. Mr. A. Knight had been appointed Manager of the Oldham branch of the newly instituted Labour Exchange; Mr. W. J. Flockton was again elected President of the Manchester Trades Council; Mr. Arthur Wood was the Assistant Secretary of the schools; and Mr. T. B. Brown, the newly-appointed organising Master of their evening classes. Mr. A. Nixon also joined in the tributes paid to the guests of the evening. Among the many present were Mr. and Mrs. Henry Hyde, Mr. and Mrs. J. H. Pimley, Miss Herford, Miss Hadfield, Messrs. J. and H. Dawes (Sunday School secretaries), and Mr. W. E. Haslam, the energetic secretary of the Men's Class, who organised the excellent arrangements for the enjoyable gathering.

#### [ STONE-LAYING AT LEWISHAM.

ON Saturday afternoon, February 12, Mr. John Harrison, President of the British and Foreign Unitarian Association, laid the memorial stone of new buildings for the use of the Unitarian congregation at Lewisham. The buildings, to be known as "The Halls," are part of a scheme which will eventually include a church proper. On the completion (in June next) of the present portion of the work, the large hall, which will accommodate 425 persons, or more by the use of folding doors, will serve for religious services; and a small hall, with class-rooms, will provide for Sunday school and other meetings. The Halls will cost £2,500, which is about the sum now in hand; but there is a mortgage of £1,000 upon the large freehold site, and the estimated cost of the future church is £2,500. Thus the sum of £3,500 will be needed to carry out the entire scheme.

The proceedings began with the singing of a hymn written for the occasion by the Rev. W. G. Tarrant, who also read a Scripture lesson and offered prayer. The anthem "God is a Spirit" was then sung, after which Mr. Percy Preston, as chairman, gave a short address. He said it had been his fortune, as President of the London District Unitarian Society for the two years now drawing to a close, to be present at the opening of two new churches, one built at Kilburn, the other acquired by purchase at Plumstead. He congratulated the Lewisham congregation in the long stride they were now making towards the full equipment they desired. They and their minister had not only been zealous in their own special work, but had shown a fine example of unselfish devotion in taking up the work of the Deptford mission. He wished that other congregations would follow that example, and group themselves together for united work. The Rev. W. W. Chynoweth Pope, minister of the congregation, then gave a brief history of its formation thirteen years ago under the fostering care of the London District Society. Among the names of friends who had given special help and encouragement to the movement in its early days were Dr. Blake Odgers, Mr. S. S. Tayler, Mr. G. L. Bristow, and Mr. D. Martineau. At his induction as minister the Revs. Dr. Brooke Herford and W. G. Tarrant had taken part. So far as their church-life went they had never yet lost more in a year than they gained, and they looked forward with hope and confidence. That admirable freehold site had been secured for them through the prompt and generous action of Sir Edwin Durning-Lawrence, and they now asked Mr. John Harrison, always

their good friend, to mark for them the step forward they were about to make.

Mr. Harrison, having declared the stone "well and truly laid," said: In laying this memorial stone, I ask you to join with me in dedicating the building now being erected to the service of Almighty God. It is intended for the use of worshippers, by whom prayers and thanksgivings will be offered in a manner consonant with the principles of that pure and rational religion which we know as Unitarian Christianity. "God is Love" is the basis of all Unitarian belief, and to God our Father, Who is all love, all tenderness, all mercy, we solemnly dedicate the building, of which the memorial stone has just been laid. I highly appreciate the privilege which has been reserved for me, as President of the B. & F.U.A., of laying the memorial stone of this new church. . . . During the past 35 years only five churches have been erected in the London District south of the Thames, dedicated to public worship according to the principles of Unitarian Christianity—Peckham, Bermondsey, Wandsworth, Plumstead, and Richmond. We are now adding a sixth new church to the South London roll, thanks to the indefatigable exertions of the Rev. W. W. Chynoweth Pope and his friends at Lewisham. All honour to them for their unwearying efforts, and all congratulations to them on their great success. They have shown by their labours at Lewisham, and by their unselfish devotion to the welfare of the necessitous church at Deptford, what may be effected by tenacity of purpose displayed on behalf of a good cause. On behalf of the great Association I have the honour to represent, I wish them continued success in their efforts for the propagation of the principles of pure and rational religion. May this church prove itself in the future, as in the past, a centre of spiritual activity and usefulness, wielding a power and influence beneficial not only to its own members but also to the inhabitants of the vast district by which it is surrounded.

A collection was then made, and after another hymn the Benediction was pronounced by the Rev. J. Arthur Pearson. There was a very good attendance.

#### DEDICATION.

*Written Specially for the Laying of the Memorial Stone of the New Halls at Lewisham.*

SET wide the gate of liberty

For all to enter in,

That all, set free, at last may see

The golden age begin.

Too long the captive people wait

In sorrow and in sin;

At last, though late, set wide the gate

And let their joy begin.

The temple of our God is wide,

All faiths of man akin;

Here, side by side, let all abide

Till perfect love begin.

Here may the weary find a rest,

The worker courage win,

And east and west, together blest,

Full brotherhood begin.

In love and truth to God and man,

Whate'er the past has been,

The task our Master once began

Once more let us begin.

To bless the rich, to bless the poor,

To still the strife and din,

For evermore, set wide the door

Till heaven on earth begin.

W. G. TARRANT.

#### THE SOCIAL MOVEMENT.

"THE Great Idea" (by Arnold White) is not what it might appear to the casual purchaser at a railway bookstall, but is meant to be the annual report of the social work of the Salvation Army. The sub-title, "Some Notes by an Eye-witness of some of the Social Work," &c., may be urged in extenuation of the fact that it is not a report, but an advocate's speech for the defence, which challenges criticism on many grounds, amongst others because the advocate has chosen by no means the best line of defence. He appeals for sup-

port for the Army on the ground that it is a "strong barrier against godless Socialism"; but surely it ought to be patent to anyone at all observant of the movement of thought, and of the reaction of thought upon legislation, that the spread of organised Socialism and the assimilation of Socialistic ideas by all sects and parties have been most marked during the period since the Army was founded. Moreover, this tendency, be it good or bad, is plainly waxing stronger and stronger. Again, the refusal of the Army to join with other religious bodies in a campaign on behalf of licensing reform, which Mr. White claims as wise statesmanship, might justly be classed either as an example of the unwillingness sometimes shown by the Army to co-operate with other social agencies, whose motives are at least equally high, or of the besetting sin of religious organisations—to be on the wrong side when great moral questions are before the country, or to take no side at all.

\* \* \*

Mr. White sometimes writes almost as if no other religious community were engaged in social work at all. Hence he is guilty of such rhetorical flourishes as these: "If the Army were disbanded in London, an immediate addition of 7,000 constables to the Metropolitan police would be essential to the safety of the persons and property of the comfortable classes" (p. 3); "I see no hope for the submerged women of London, except by strengthening the hands of the Salvation Army" (p. 132); as if there were not, literally speaking, hundreds of other agencies which have been doing useful work for generations past. Hence the proposal that the Government here, like some Continental and Colonial Governments, should subsidise the Army, has surely little justification.

\* \* \*

Inasmuch as the Army appeals for funds to the general public without distinction of creed or party, the public is entitled to have each year, under the same cover as the balance sheet, not a piece of special pleading but a business-like statement of the work which it has done and which it proposes to do. If any general defence of the Army is required—and looks like Marson's "Salvation Army and the Public" should be fully answered—it might be made much stronger by showing how so many of the ideas of "In Darkest England" have come to be accepted, and how definite proposals for labour exchanges, farm colonies, methods of dealing with vagrants, to which General Booth was among the first to give wide currency, though he did not originate them, have either after many days found their way into the Statute Book or have become the common stock-in-trade of the social reformer. Twenty years ago he wrote, and it is not altogether without point to repeat his words to-day, "I sorrowfully admit that it would be Utopian in our present social arrangements to dream of attaining for honest Englishmen a gaol standard of all the necessities of life. Some time, perhaps, we may venture to hope that every honest worker on English soil will be as warmly clad, as healthily housed, and as regularly fed as our criminal convicts—but that is not yet. Neither is it possible for many years to come that human beings generally will be as well cared for as horses . . . What, then, is the standard towards which we may venture to aim with some prospect of realisation in our time—it is the standard of the London cab-horse."

\* \* \*

The Army is the work of a genius for organisation. It has done good service by calling attention to the material wants of the disinherited, which must be satisfied before we begin to preach to them; but "The Great Idea" is exactly the same as inspires all other Christian social work, nor is there a single effort which the Army has set in motion which some other social agency has not carried on with at least equal success.

We regret that the report by our special correspondent of the Annual Meeting of the Unitarian Home Missionary College, which took place in Manchester on Thursday, February 10, has not reached us at the time of going to press.



## NEWS OF THE CHURCHES.

**Special Notice to Correspondents.**—Items of news for this column should be sent immediately after the event, and should reach the office on Wednesday, except in the case of meetings held too late in the week to make this possible.

WE have received from Wellington, New Zealand, the intimation that Dr. W. Tudor Jones and Mrs. Tudor Jones hope to reach London by the R.M.S. *Otranto*, on April 30. All letters should be addressed to them at Essex Hall.

**Banbury: Christ Church Chapel.**—A new heating apparatus, installed at a cost of over £50, was in use for the first time on Sunday. The service, which was well attended, was conducted by the student-minister, Mr. R. F. Rattray, M.A. This opportunity is taken of thanking the friends who so generously contributed to the heating fund.

**Bolton: Bank-street Chapel.**—The building and furnishing of a new vestry has now been completed. It forms a valuable addition to the chapel property and convenience, and the design of it has given much satisfaction. The expense of furnishing has been kindly defrayed by voluntary offerings from ladies of the congregation.

**Cheltenham.**—A very successful gathering of Sunday school children and friends was held in the schoolroom on Wednesday, Feb. 9, on the occasion of the annual winter treat. After tea the Rev. Rudolf Davis, of Gloucester, presented prizes and gifts to the scholars, delivering a most encouraging address.

**Dover.**—On Sunday evening last the Rev. C. A. Ginever, B.A., at the close of the service, gave a short address of welcome to the new members, 15 in number, who enrolled their names.

**Evesham (Appointment).**—The congregation of Oat-street Chapel, Evesham, have invited the Rev. W. E. Williams, B.A., late of Wimbledon, to be their minister in the place of the Rev. G. L. Phelps. Mr. Williams has accepted the invitation, and he will commence his duties the first Sunday in March.

**Hinckley.**—A very successful gathering of the Great Meeting congregation was held on Saturday, Feb. 12, to recognise the five years' ministry of the Rev. T. J. Jenkins. About 130 sat down to tea, and at a concert and public meeting which followed, the schoolroom was quite full. During an interval speeches were made by Mr. Thomas Jennings (chairman of the Chapel Committee, and Mr. S. Goode, J.P., on behalf of the congregation, Mr. R. G. Grove on behalf of the teachers and Sunday school, and others, all of whom referred to the cordial and happy relations existing between every one connected with the church, and Mr. and Mrs. Jenkins. A pleasant feature of the proceedings was the presentation which was subsequently made to the Rev. T. J. Jenkins and Mrs. Jenkins in grateful recognition of the event. Letters were read from the ministers of the Congregational, Baptist, Wesleyan and Primitive Methodist churches.

**Ipswich.**—The Rev. A. Golland has supplied us with the following correction of the necessarily abbreviated report which appeared last week of his remarks at the recent meeting held to welcome him as minister of the church:—"You make me say that we are 'enjoying the privileges of a union of churches'; that 'Christians do not fight to uphold their respective principles,' but that they are 'all united with one object in view, the promotion of Christianity.' This is obviously incorrect, and quite misrepresents my opinions. The first passage seems to be wreckage from a paragraph concerning our Eastern Union of Churches; while from the second and third the qualifying words have disappeared. I did suggest that Unitarians usually pass through three stages upwards. In the first they are so strenuous for the faith that they tend to become intolerant, and to say, 'All men shall think as we.' In the second (generally to the detriment of their strenuousness) they become sufficiently catholic to say, 'We can't expect all men to think as we.' In the third and highest stage, they also say, 'Other men will not expect us to think as they,' and then the fight for the faith may

be fearless and free without detriment to the catholicity and tolerance. The correction is to me of some importance, and I thank you in advance for allowing me to make it."

**Liverpool: Rathbone Literary Club.**—A meeting was held on Feb. 11, when an interesting lecture on "China" was delivered by Mr. L. D. Holt. A number of photographs taken on the voyage up the great river, the Yang-tse-kiang, to Hankow, and through the wonderful gorges to I-Ching-Foo, were shown. At the close of the lecture a vote of thanks to Mr. Holt was moved by the chairman and seconded by the treasurer.

**London: Stoke Newington Green.**—The little "Meeting House" facing the historic Green continues its ministry to the cultured and earnest religious life of its congregation, with unabated zeal, despite the recent and regretted loss of Dr. Foat, whose three years' ministry has done much to vivify the religious truths and thought for which it stands. Since Dr. Foat's removal to Richmond, the pulpit has been ably filled by Dr. Lionel Tayler, and Mr. C. R. W. Offen, both men of wide reading and culture, and catholic in their Christian sympathies and activities. During the past two Sundays Mr. Offen has preached on "Mysticism," and "Faith" in the mornings, and on "Social Reconstruction" "Why?" and "How?" on the successive Sunday evenings.

**Loughborough.**—Services celebrating the 46th anniversary of the present church, and the 167th of the former meeting house, were held on Sunday. The Rev. Albert Thornhill, M.A., of Derby, was the preacher. The annual meeting of the congregation was held on Wednesday, Alderman W. Moss, J.P., presiding. The hope was expressed that the present scheme for working Loughborough and Ilkeston would be continued.

**Portsmouth: High-street Chapel.**—The annual meeting of the congregation took place on Sunday last after evening service. There was a better attendance of members than there had been for several years, and a more hopeful spirit pervaded the meeting. The Rev. Delta Evans had acted as supply for ten consecutive Sundays in the autumn of last year, and his services were then attended with marked success. He returned to Portsmouth on Sunday, Feb. 6, having agreed to occupy the pulpit for three months, and if at the end of that period he saw any probability of the congregation being likely to still improve, he promised to accept the unanimous invitation of the members to become their permanent minister.

**Preston: Unitarian Chapel, Church-street.**—The annual report for 1909 gives a satisfactory report of the work which has been done during the past year, and it is gratifying to know that the average attendances at the services have been higher. In their report for 1908 the Committee stated that they hoped during the next twelve months to deal with the debt of £250 then due on the new schools. Early in the year the minister, the Rev. Charles Travers, offered to raise £50 if the congregation raised £200. Actually he raised £58, and the congregation raised £208. To all who have helped in arriving at so satisfactory a conclusion the Committee tender their hearty thanks.

**Richmond Free Church.**—A welcome meeting to Dr. Foat, M.A., the newly-appointed minister, was held in the Pagoda Tea Rooms, Hill Rise, on Saturday evening last from 7 till 10. A selection of music, vocal and instrumental, was ably rendered by members of the congregation at intervals during the evening. Mr. E. Wilkes Smith, the secretary of the church, voiced the feelings of the meeting in expressing the warmth of appreciation with which the congregation hailed the coming of Dr. Foat to occupy the pulpit. Dr. Foat, in responding, thanked the meeting for its hearty welcome, and trusted that he should be able to justify some of their expectations, and by their help and sympathy make the Richmond Free Church a centre of light and influence. The Rev. J. A. Pearson congratulated the church on its choice, and wished for Dr. Foat a career of usefulness in the cause of truth and righteousness. On Sunday morning Dr. Foat preached on "Making the Best of Both Worlds," and in the evening he gave an interesting lecture on "Joan of Arc." Questions were asked as usual at the evening meet-

ing, after the lecture, and these related chiefly to the nature of the divine voice in humanity.

**Scarborough.**—The annual congregational meeting of the Westborough Unitarian Church was held in the schoolroom on Friday evening, Feb. 11. There was a good attendance. The reports presented were very satisfactory, and showed a marked revival of activity both in the church and the Sunday school since the recent settlement of the Rev. Joseph Wain. The treasurer, Mr. Wm. Whiteley, read the financial report, and the Rev. Joseph Wain, in a short address, referred to the welcome given to him on his return to Yorkshire.

## NOTES AND JOTTINGS.

THE long and elaborate ceremonial which will be observed in the dedication of Westminster Cathedral next June recalls topographically, says the *Times*, the dedication of St. Edward the Confessor Church of St. Peter at Westminster on Holy Innocents' Day, 1065, and the rite used will be almost identical with that employed nearly nine centuries ago.

*Country Life* reproduces some remarkable photographs (two of which are flashlights) of wild animals in their native haunts, which were taken by Mr. A. Radclyffe Dugmore, author of "Camera Adventures in the African Wilds." Mr. Dugmore, once a hunter of big game, gives his testimony to the fascination of sport with the camera as against sport with the gun, and says, "unquestionably the excitement is greater, and a comparison of the difficulties make shooting in most cases appear a boy's sport. . . . It will be but a few years before we shall see clubs and societies formed for the advancement of natural history photography; in fact, an important and wide-spreading one is now being organised, and before the year is past it will probably be an accomplished fact."

WE seem to be getting away from the startling theory that men are "too old at forty," and the *Graphic* gives some details about three well-known men which proves that life is not necessarily to be considered over at 60! Dr. Furnivall lately celebrated his 86th birthday by going for a thirteen-mile row on the Thames. Sir Hiram Maxim, who is over 70, is as keen as ever on his flying-machine, and Sir William Huggins, who is the same age as Dr. Furnivall, still works for hours in his laboratory, and goes on reading until 9 o'clock in the evening. Dr. Furnivall always cites his vegetarianism, teetotalism, and non-smoking as secrets of his enviable youth, but what is probably quite as helpful is his immense interest in hobbies. To see Dr. Furnivall is to feel alive, even in the Reading-room of the British Museum, where he is often to be found.

WE have received from the Executive of the Vegetarian Society a pamphlet, "Life on Fourpence a Day," which represents a desire to advocate a more varied and nourishing diet than that which is usually considered within the reach of the very poor. It is claimed by the writer that the simple vegetarian recipes which are given supply the necessary food nutrients—protein, carbohydrates, and mineral salts—which are required by men and women engaged daily in hard work, and a useful diagram is appended which shows by an arrangement of red and green lines, how much energy and protein is contained in peas, haricots, oatmeal, white bread, wholemeal bread, &c. A copy of the pamphlet will be sent, post free, to any reader who sends a penny stamp to Mr. Albert Broadbent, 257, Deansgate, Manchester.

MR. SARATH KUMAR GHOSH, whose book was recently reviewed in our columns, is giving a series of three addresses on India, the first of which was delivered last week. His subject was "The Position of the Hindu Woman," in relation to which he wished it to be understood that he was not speaking of Mohammedans. In the present crisis of British rule in India, he said, it was desirable to know the Hindu woman well, for she ruled the greater part of



# THE SUM AND SUBSTANCE OF ALL BIBLICAL KNOWLEDGE . .

Through all the centuries since the dawn of Christianity, the inspired Scriptural records have been subjected to an intense force of intellectual criticism and elucidation. Every incident in the sacred volumes has been weighed, analysed, and investigated from every conceivable point of view, and the time has now arrived when it is possible to collect and collate the results of these long labours by the light of present-day learning. Such an illuminating and ennobling achievement and realisation is represented in

## DR. JAMES HASTINGS' DICTIONARY OF THE BIBLE

ILLUSTRATED

THUMB-INDEXED

In one noble quarto volume of over 1,000 pages

### 105 Authors

The  
greatest  
living names  
in Biblical  
Scholarship.

This Special Issue of an era-marking book of Biblical reference—of the highest authority and distinction—is made by express arrangement with Messrs. T. & T. Clark, the eminent publishers of Religious Literature. The work has been amplified by new illustrations, and, with the advantage of a Thumb-Index and a specially-designed, handsome and durable binding, is presented in the most acceptable form possible.

### A Wholly New and Original Work.

### Special Introductory Offer

(Available only for a very limited period)

### Great Concession in Price and Terms

The work will be sent carriage paid

## FOR 1/- DOWN

On receipt of 1/-, and the signed order at the foot of this page, a copy of "HASTINGS' ILLUSTRATED DICTIONARY OF THE BIBLE" will be sent, carriage paid, for your free inspection for Three Days. If retained, in addition to the 1/- down, eight monthly payments of 3/- each will complete the purchase. If returned, we refund the 1/- and pay carriage back.

### DO NOT MISS THIS OPPORTUNITY

otherwise you will have to  
pay the full published price

**SEND TO-DAY**

Contains about

## 200,000 more words

than any other one-vol. Bible Dictionary

This work represents the fullness of present day knowledge on every Biblical subject that is ever likely to present itself. It gives the latest word on each. Persons, places and events, theology and ethics, antiquities, languages—the whole field of Biblical research is covered. For clergymen, ministers, teachers, students, laymen, and religious workers of all kinds, it is equally valuable, and forms without doubt one of the greatest book bargains in the history of publishing.

### With Illustrations Maps and Diagrams

## Indispensable to every Student of the Bible

In the words of a famous College President, Professor Sanders, this work is "A MARVEL OF THE CLEAR, CONCISE, AND YET COMPREHENSIVE TREATMENT IN UNTECHNICAL LANGUAGE OF THE BROAD RANGE OF THEMES ON WHICH EVERY STUDENT OF THE BIBLE NEEDS INFORMATION"; and Charles F. Kent, Professor of Biblical History and Literature at Yale University, says: "IT IS THE BEST ONE-VOLUME COMMENTARY ON THE BIBLE EVER ISSUED."

It is the first and only popular Bible Dictionary in which modern methods of interpretation prevail throughout. The man who owns it has the satisfaction of knowing that he is abreast of the times. Reliable in every class of subject.

### AMONG THE AUTHORS

may be mentioned

JOHN A. SELBIE, D.D.  
JOHN C. LAMBERT, D.D.  
SHAILER MATHEWS, D.D.  
W. F. ADENEY, D.D.  
ALFRED E. GARVIE, M.A.  
ADOLPH DEISSMANN, D.Th.  
T. WITTON DAVIES, B.A.  
R. BRUCE TAYLOR, M.A.  
Prof. DAVID SMITH, D.D.  
Prof. JAMES ORR, D.D.  
Prof. A. H. SAYCE, D.D.  
J. F. McCURDY, LL.D.  
F. G. KENYON, M.A., D.Litt.  
W. O. E. OESTERLEY, D.D.  
JOHN SKINNER, M.A., D.D.  
W. H. GRIFFITH THOMAS, D.D.  
H. R. MACKINTOSH, M.A.

### WHAT IT MEANS TO POSSESS

THIS

### Illustrated Dictionary of the Bible.

To possess this Dictionary means the acquirement of the best work of its kind ever issued, on the most favourable terms that could possibly be offered. That is what it means in the aggregate. What it means in detail is altogether beyond computation. Not only to clergymen, ministers, teachers, and students, but to everyone desiring the fullest attainable understanding of the Holy Scriptures the work provides practically all that can be provided.

For Illustrated Prospectus or for further particulars write:—

## THE WAVERLEY BOOK COMPANY, Ltd.,

VULCAN HOUSE E, LUDGATE HILL, LONDON, E.C.

**FREE EXAMINATION FORM. SEND TO-DAY.**

THE WAVERLEY BOOK COMPANY, LIMITED,  
56, Vulcan House E, Ludgate Hill, London, E.C.

I enclose 1/-

Please send me the 1 volume of Hastings' Illustrated Thumb-indexed Bible Dictionary. I can examine the volume for 3 clear days from its receipt by me. If I then do not wish to retain it I can return the volume and you will refund the amount paid.

Strike out  
the one  
not  
selected.

Bound in Cloth, for which I agree, if retained, to make to you eight further payments of 3/- each, commencing 30 days thereafter.  
Bound in three-quarter real Morocco, for which I agree, if retained, to make to you six monthly payments of 4/- each and a final payment of 5/-, commencing 30 days thereafter, 5 per cent allowed for cash with order.

If you do  
not desire  
to cut the  
paper send  
copy of  
order.

NAME.....  
PROFESSION.....  
ADDRESS.....

INQ.E. Foreign Orders must be accompanied with cash in full.



the peninsula. Generally speaking her position was higher than that of man in her own country or in any part of the world. Some of the Vedas were written by women. Although marriages in India were made by parents, they were about the happiest in the world, for marriage was looked on as a religious obligation ordained to carry out the doctrine of reincarnation through the children. The husband could not say his morning prayers or secure salvation without the assent of his wife. While he was praying she stood by his side and gave the responses, and if she withheld her sanction, even mentally, the prayers were useless. In the popular proverbs and fiction of India woman was always represented as cleverer than man. As a matter of fact she ruled the household. It was held in Europe that the wearing of veils by Hindu women was a mark of inferiority, but in India the women themselves regarded it as a distinction. That they were the family cooks was considered in the West to be a sign of their subjection, but it was the very reverse, for cooking in India was almost a religious rite.

In an appreciation of Richard Watson Gilder, in the *Century*, Henry Van Dyke says, "He believed that it is right for a man to love his country, but not to love her for the wrong thing nor in the wrong way. There was no element of easy-going admiration in his make-up. His fine enthusiasms were chastened and purified by constant contact with his equally fine repulsions and indignations. All civic corruption and social cruelty were hateful to him. He was splendidly impatient of this. He said 'the worse things become the longer they will stay bad.' . . . He was not afraid of giants. He had an immense democratic confidence in the power of justice to vindicate itself in the ultimate judgment of the people. At the same time he had what the old divines called a 'realising sense' of the temporary darkenings and strange perversions of the popular judgment, and its great need of illumination and awakening."

## Situations

### VACANT AND WANTED.

#### TO PARENTS AND GUARDIANS.

**K**YNOCH LIMITED have VACANCIES in their Commercial Department for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

**T**WO LADIES, sisters or friends, wanted, to do the Cooking and House-Parlourwork in private family of three. New and convenient house. Wages £20 to £24.—Apply, Mrs. PEARSALL, Gladed Hame, Letchworth (Garden City), Herts.

**C**OULD ANY LADY recommend good Housemaid-Waitress, for April 8. Unitarian family. Two Ladies. Very comfortable home. £20.—TODD, 38, Lower Park-road, Hastings.

**P**ASTORATE of MISSION CHURCH required by Lay-Precacher. London or South of England preferred. Excellent references given.—Write, "PASTORATE," 3, Essex-street, Strand, W.C.

**W**ILL ANYONE adopt a deserted Baby Boy of 2½ years, healthy and bright.—Apply to Mrs. READ, 22, Willoughby Road, Hampstead.

## NO MORE FOOT TROUBLE

Dry, Warm, Comfortable Feet assured. Wear **Dr. Wilson's Electro-Galvanic Socks**. Prevent and cure Rheumatism, Gout, Coughs, Colds, and all nervous troubles. Electricity, properly applied, never fails. Wearers soon realize increased vigour and less sense of fatigue. For Walking, Golfing, Shooting, Motoring, &c., &c., they are invaluable. Price 2s. 6d. per pair (say size of boot worn).—**DR. WILSON'S PATENTS CO.**, 140, Gray's Inn, London, W.C.

## THE LATEST FOUNTAIN PEN, 1909 MODEL.

One of the leading manufacturers of Gold Fountain Pens challenges to demonstrate that their Pens are the very best, and have the largest sale, that no better article can be produced.

**They offer to give away 100,000 10/6 Diamond Star Fountain Pens, 1909 Model, for 2/6 each 2/6**

This Pen is fitted with 14-carat Solid Gold Nib, iridium pointed, making it practically everlasting, smooth, soft and easy writing and a pleasure to use. Twin Feed and Spiral to regulate the flow of ink, and all the latest improvements.

One of the letters we daily receive:—"It is by far the best of the kind I have ever used."



**THE SELF-FILLING AND SELF-CLEANING PERFECTION FOUNTAIN PEN** is a marvel of Simplicity; it deserves to be popular. It is non-leakable, fills itself in an instant, cleans itself in a moment—a press, a fill—and every part is guaranteed for two years. The Massive 14-carat Gold Nib is iridium-pointed, and will last for years, and improves in use. Fine, Medium, Broad, or J points can be had.

**This Marvellous Self-Filling Pen, worth 15/-, is offered as an advertisement for 5/6 each 5/6**

Is certain to be the Pen of the Future. Every Pen is guaranteed, and money will be returned if not fully satisfied. Any of our readers desiring a really genuine article cannot do better than write to the Makers.

**THE RED LION MANUFACTURING CO., LTD., 71, HIGH HOLBORN, LONDON,** and acquire this bargain. (Agents wanted.)

## Board and Residence.

**B**OURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliff Hotel. 50 rooms. Full-sized billiard tables. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff.—Apply Mrs. POCOCK.

## GRANGE-OVER-SANDS, LANCs.—

Miss ALICE E. PASSAVANT receives Paying Guests, at 2, Newlands. Prospectus on application.

**L**ANGLEY HOUSE, DAWLISH, S. DEVON. Ladies as guests. Special advantages for girls visiting alone. Consumptives not admitted. From 35s. weekly.—Prospectus from Miss JONES.

**S**T. LEONARDS-ON-SEA.—"Crantock," 59, Warrior-square. First-class BOARD AND RESIDENCE AND FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

**A** SEMI-DETACHED COUNTRY COTTAGE, arranged for ladies, beautifully situated, every convenience. Gas and water, 5 rooms. Rent £26.—Address, enclosing stamps, View Tower, Tenterden, Kent.

**N**URSES' QUIET, REFINED HOME.—Invalid or Paying Guest. Massage, Rest Cure, &c. Highest references.—M., Holly Bank, North Parade, Horsham.

## PYNE HOUSE.

### Private Nursing Home.

**V**ERY pleasant rooms for Chronic Invalids. Also for Surgical, Medical and Maternity Cases. Gravel soil. Large garden. Inspection at any time.—64, South Side, Clapham Common, S.W. Telephone: Brixton, 1493. Miss FLORENCE BROTHERS.

**"NAVY SERGE, REAL,"** as Used in Royal Navy, 1/3½, 1/6½; also black, cream, scarlet; patterns free.—J. BUCKLE, Naval Outfitter, Serge Contractor (Dept. I.), Queen-street, Portsmouth.

**F**REE!—200 Patterns of charming Irish Linen, Spring Costume Fabric, "Flaxzella." Wide range of fascinating colours and designs. Latest shades, washable, durable, 10½d. yard.—Write, HUTTON'S, 5, Larne, Ireland.

**R**EMNANTS of genuine White Art Irish Linen, for D'oyleys, Traycloths, &c. Pieces measuring from half to one yard, sensational bargain, 2/6 bundle. Postage 3d. Write to-day.—HUTTON'S, 5, Larne, Ireland.

## KINGSLEY HOTEL

(TEMPERANCE),

HART ST., BLOOMSBURY SQUARE, LONDON.  
Near the British Museum.

This well-appointed and commodious Hotel has passenger Lift; Electric Light in all Rooms; Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Smoking and Billiard Rooms, Lounge; All Floors Fireproof; Perfect Sanitation; Night Porter, Telephone. **Bedrooms** (including attendance) from 3s. 6d. to 6s. per night. Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day.

Full Tariff and Testimonials on application. Telegraphic Address "Bookcraft," London.

## THE ANNUAL MEETING

OF THE

### INVALID CHILDREN'S CONVALESCENT HOSPITAL HOME,

Winifred House, Wray Crescent, Tollington Park, N.

will be held at **The Home on Tuesday Afternoon, February 22, 1910, at 5 o'clock.** Mrs. DAVID S. WATERLOW has kindly consented to preside. The Home will be open to visitors at 4.30 p.m.

Tube to Holloway Road, thence by car to Hornsey Road or Grove Road, then 10 minutes' walk. From Finsbury Park Station 15 minutes' walk.

## 19TH CENTURY BUILDING SOCIETY,

ADELAIDE PLACE, LONDON BRIDGE.

### DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAWRENCE, Bart.

Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.  
SIR WILLIAM CHANCE, F. H. A. HARDCASTLE, Bart. F.S.I.  
Miss CECIL GRADWELL. Miss ORME.

## A SAFE AND SOUND INVESTMENT FOR LARGE OR SMALL SUMS.

**Save 5/- Monthly.** Subscription Preference Shares of £20 each are issued suitable for small investors. Payable 5/- monthly and they receive 4 per cent. interest.

Preference Shares of £10 each now receive 4 per cent. interest free of income tax. Deposits received at 3 and 3½ per cent. free of income tax.

Investments are withdrawable at any time on short notice.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

CHARLES A. PRICE, Manager.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate—Saturday, February 19, 1910.

\* Regarding Advertisement Rates see inside Front Cover.